

# HEAVENS

8633 IOR, OR,  
HEAVEN BEGUN VPON  
Earth. Wherein there is discovered  
*more plainely then euer formerly.*

*The happy and surpassing glorious  
estate of a Iustified Person,  
or a Saint on Earth.*

Also that greater happinesse at the  
day of Iudgement. *And a small tast  
of that greatest and most glorious  
Estate prepared for vs in the  
highest Heauens.*

*Also the writer will bee ready to defend  
what is here written against all op-  
posers whatsoever.*

---

PHILIP. 4.13.  
*I can doe all things through Christ that  
strengtheneth me.*

---

L O N D O N.  
Printed by T. C. and B. A. for Iohn Harrison;  
and are to be sold in Paternoster  
Row, at the signe of the Golden  
Anker. 1616.

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# TO THE READER.



*Beloued Reader if thou be desirous of Nouelties, heres Newesworth thy hearing. It is the Report of the Sci-  
tuation, the Beauty, and comlineffe of a Citizen of Newe Hierusalem: which I shall shewe thee the rather I doe attempt it because of the slanders that generation of Hypocrites doe cast vpon this Citie. They doe tell thee faintly, that here is much good to*

## To the Reader.

be found: but when thou hearest their vncertaine relation, and viewest their rotted Habite, and considerest their leannes, and how much they are distracted; it makes thee much to question the trueth of their Report. They tel thee they are inhabitants of it. And if thou question further of the qualities of those Citizens: Thou shalt heare them say, they all are Peacemakers, Ioyfull, Holy, Wise, bold, Rich, and Humble people. But when thou takest a viewe of their Pride, seest their Pouertie, perceivest their feares, obseruest their folly, knowest their filthinesse, considerest their heauinesse, and are acquainted with their contentions, This I say, makes thee to question the trueth of their report. wherefore in hope of thy desire to get this Possession, I was emboldened to rehearse, what by experience I knowe, and by diligent triall

## To the Reader.

I vnderstand of that Royall Citie. Thou shalt haue nothing here but wordes of trueth and sobernesse, and that which thou thy selfe shalt finde written in the Booke of Life. And because there are many inhabitants of this City, that being but newly entred, are scarce acquainted with the Glory, Maiestie, the Content, Riches, Wisdome, and safetic it affords: I haue desired to impart to such what they may finde, if they proceede in the course they haue well begunne. And I doe the rather endeavour it, that as men are helpen by reading to discouer counterfaite Trauelles: so men may be assisted to find out the false brags, and vaine boasting these Hypocrites doe make: and howbeit I knowe some of them will learne by this Booke, the more craftily to deceiue, and wil be able better to colour their estate to others: yet



## To the Reader.

*knowing also that Heaven shal reueile  
such iniquitie, and the God of ven-  
geance will take vengeance of the  
abuse of such paines. I commend it  
to the protection of that most Power-  
full God, and rest yet a while.*



Page

9. f.

57.1

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*Faults escaped in Printing.*

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God read good. If it be not wel poin-  
ted the next Impression may helpe  
that.

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*There is a little Booke called Christs  
Kingdome discovered, which is  
worth thy reading.*

Printed in England

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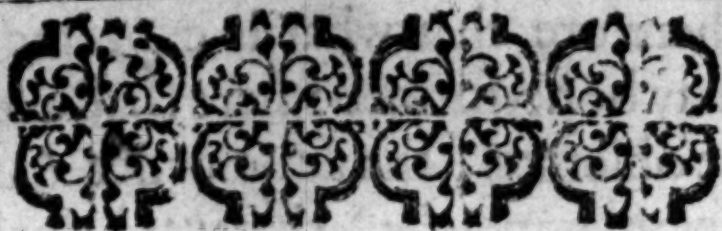
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Commit

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small dark spots, possibly due to age or handling. There is a faint, illegible impression of text from the reverse side visible through the paper.





HEAVENS IOY,  
OR, HEAVEN BE-  
GUNNE VPON  
Earth.



His small Treatise  
of Hell being fitted  
for the presse, it was  
thought fit by the  
learned examiner,  
that it should not passe alone, but  
that as much at least of *Heauen*  
should be added to it: that as the  
reader should be driven by *Inde-*  
*ments*, so hee might also be drawne  
by *Mercies*, to turne vnto God by  
true & vnfeigned *Repentance*. Now  
B there-

1  
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5  
1  
therefore that what is expected, may be performed: here shall also be obserued, the same order (as neere as may be) that was before obserued. As first, that there is a *Heauen*, or place of *Blessednesse*. Secondly, what this *Heauen* is? Thirdly, where it is and shall be? Fourthly, for whom it is prepared? Lastly, how long it shall *continue*? And first, That there is a *Heauen*. This albeit none can denie, when they doe behold the *glorious firmament*, so wonderfully adorned and beautified, with a bright and great light for the *Day*, a glorious, though lesse light for the *Night*; so trimmed and decked with a many of *glittering Starres*, each differing from other in *Glory*: this cannot but enforce all wise men, to conceiue of a higher place, and farre more excellent, then this is: yet because nothing

thing doth so well satisfie the Con-  
 science, as the wholesome words of  
 our Lord *Iesus Christ*, let vs see it  
 made euident by plaine *Scriptures*:  
 as where it is written, *That Christ*  
*is not entred into the holy places made*  
*with hands, but into Heauen it selfe,*  
*now to appeare in the presence of God*  
*for vs.* <sup>a</sup> Also at the last day it is  
 written, *that the Lord himselfe shall*  
*descend from Heauen.* <sup>b</sup> Also where  
 we reade, that the *Apostles* looked  
 vp stedfastly toward heauen, at  
 our Lords *Ascension*: it is written.  
*That two men stood by them in white*  
*apparell, which also saide; yee men of*  
*Galilee, why stand yee gazing vp into*  
*Heauen? This same Iesus who is ta-*  
*ken vp from you into Heauen, shall*  
*so come in like manner, as you haue*  
*seene him goe into Heauen.* <sup>c</sup> Also  
 the *Saints* that are persecuted on  
 earth, are willed to *Reioyce*, and to be

<sup>a</sup> *Heb. 9. 24.*

<sup>b</sup> *1. Thes. 4.*

<sup>c</sup> *Act. 1. 10.*  
*11.*



d *Mat.* 5.

11. 12.

Lucc. 6. 23.

e *Lucc.* 15. 7.f *Mat.* 22.

30.

2

exceeding glad, yea, to leape for Ioy the  
 because their reward is great in Hea Pr  
 uen. d Againe it is written, Tha cuc  
 Ioy shall be in Heauen, ouer one sin nor  
 ner that repenteth, more then ouer int  
 ninetie and nine iust persons, that wh  
 neede no repentance. e Also wee tha  
 reade that in the resurrection. They far  
 neither marry, nor are giuen in mar- na  
 riage, but are as the Angels of God in it  
 Heauen. f And this shall suffice to te  
 proue that there is a *Heauen*. Now by  
 to shewe what this *Heauen* is? This sh  
 is the great difficultie which doth as  
 amaze all that shall endeouour to se  
 expresse it: heare they all come la  
 shoit, this is that which is so sur- n  
 passing *Glorious*, and so *Excellent*, E  
 as that no heart can conceiue, nor a  
 tongue expresse, much lesse any t  
 pen describe, or set forth the won- l  
 derfull and vnsearchable excellen-  
 cy thereof: as it is euident by that  
 the

r Ioy the Apostle speaking out of the  
 e Hea Prophet, of the beginnings of it  
 Tha euen here: saith, *Eye hath not seene,*  
 ne sin nor eare heard, neither haue entred  
 e ouer into the heart of man, the things  
 , that which God hath prepared for them  
 o wee that loue him. § If these lesser be so  
 . They farre out of the reach, especially of  
 mar. naturall men, how impossible is  
 God in it for any so to expresse those grea-  
 ce to ter, that natural men (who are ther-  
 Now by to bee drawne to *repentance*)  
 This should conceiue of it in any wise  
 doth as it is, and as it shall be clearely  
 ur to seene of such as are spirituall, at the  
 ome last Day: yet because the begin-  
 o fur- nings of it are here, euen vpon  
 lent, Earth, and they that will euer see,  
 , nor and enioy the fulnesse of it hereaf-  
 e any ter, must bee acquainted with the  
 von- Beginnings here: as it is written,  
 llen- *Hee that beleeueth on the Sonne hath*  
 that *everlasting life.* h Also, *he that hea-*  
 the reth

g *If. 64. 4.*  
*1. Cor. 2. 9.*

h *Io. 3. 36.*

i Io. 5. 24.

k Ia. 3. 36.

reth my word (saith Christ) and beleeueth on him that sent me, hath euer lasting life; and shall not come into condemnatiō, but hath passed from death to life. <sup>i</sup> And on the contrary, he that belecueth not on the Sonne, shall not see Life, but the wrath of God abideth on him. <sup>k</sup> Therefore here shalbe first shewed somewhat concerning those beginnings, which the sonnes and daughters of the Almighty doe enioy euen here: Secondly, those Scriptures which concerne the excellent *Glory* hereafter, shall be laid downe: and that blessednes looked for, at least pointed at. And that as much as we enioy heare may the better appeare, and we may sensibly perceiue how good the *Lord* is, and how blessed they are that trust in him: euen while they sojourne on *Earth*. That this may the more set foorth the



the louing kindnesse of the Lord,  
and the wonderfull change that  
such haue made, as are once trans-  
lated from death to life; such as  
haue once ouercome; and haue  
their part in the first *Resurrection*.  
We will first take a viewe, of what  
wee are by nature since *Adams* fall,  
and then shall be shewed, what we  
doe become by *Grace*. By *Nature*  
we are all dead: <sup>l</sup> *Accursed*, <sup>m</sup> *the*  
*wrath of God abideth on vs*, <sup>n</sup> *there*  
*is none of vs righteous, no not one:*  
*There is none that vnderstandeth,*  
*none that searcheth after God: we are*  
*all gone out of the way, we are altoge-*  
*ther become vnprofitable; there is*  
*none that doeth good, no not one: wee*  
*are all guiltie of condemnation be-*  
*fore God.* <sup>o</sup> *we are dead in sinnes and*  
*trespasses, wee all walke according to*  
*the course of this world, according to*  
*the Prince of the power of the ayre,*

l 1. Cor. 15.

22.

m Deut. 27.

26.

n Ioh. 3. 36.

o Rom. 3. 10.

11, 19.

p Ephes. 2.  
1. 2. 3. v. 12.

q Tit. 3. 3.

r 2. Tim. 2.  
26.

a Rom. 6. 19

b Rev. 3. 17.

c Zach. 3. 2.

Iude. 23.

d Ezech. 16.  
5. 6.

the Spirit that worketh in the children of disobedience. Among whom we all haue our conuersation in the lustes of the flesh, and fulfilling the desires of the flesh, and of the minde, and are by Nature the children of wrath, as well as others; wee are without Christ, aliens from the commonwealth of Israel, strangers from the couenant of Promise, hauing no hope, and without God in the world; P we are vnwise, disobedient, deceiued, seruing diuers lustes and pleasures, liuing in malice, and enuy, hatefull, and hating one another: q we are in the snare of the Diuell, taken captiue by him at his will: r wee yeelde our members seruants to uncleannesse; and to iniquitie vnto iniquity: a we are wretched, miserable, and poore, and blinde, and naked: b we are fire-brands in the fire, c we are cast out into the open field: polluted in our blood: d we are lost,

lost, <sup>e</sup> stinking, corrupt, and very  
whom loathsome. <sup>f</sup> This, and much more  
then this, is our misery by Nature;  
but here, behold what manner of  
Loue the Father hath bestowed vpon  
vs that we should be called the Sonnes  
of Gods? Oh, consider I pray you,  
the wonderfull change that wee  
haue made. And that we may tru-  
ly tast the goodnesse of our God, e-  
uen to all his; in this life, here shall  
be laide open, some fewe of those  
many benefits, inward & outward;  
which we doe enioy while we are  
yet vpon earth.

The first is *Peace* and *rest*: yea such  
*Peace* as passeth all vnderstanding <sup>h</sup>;  
and such *Rest* as is not to be expres-  
sed: For where as by *Nature* by rea-  
son of our *Guilt*, we are at great vn-  
rest, and haue no *Peace*: but are at  
much disquiet, yea we are there-  
fore compared, and that fitly to  
the

<sup>e</sup> Luc. 19. 10.  
<sup>f</sup> psa. 31. 5. 7.  
38

g 1. Io. 3. 1.

*Peace.*  
<sup>h</sup> phil. 4. 7.



i Is. 57. 20.

k Iob. 7. 13.

14. 15.

the troubled Sea that cannot rest<sup>i</sup>.  
 As Iob truly saith of himselfe, I  
 was not in safetie, neither had I rest,  
 neither was I quiet, yet trouble came.  
 Yea, when we say our bed shall com-  
 fort vs, our couch shall ease our com-  
 plaint, then such are scared with  
 dreames, and terrified with visions,  
 so that their soules many times choose  
 strangling & death rather than life<sup>k</sup>.  
 Yea, as Marriners in a tempest  
 they are tossed vp and downe, som-  
 times they mount vp to the hea-  
 uen, and they goe downe againe  
 to the depths: so that their soules  
 are melted because of Trouble.  
 They reele too and fro, and stag-  
 ger like drunken men: and are at  
 their wits end. But when crying to  
 God in such trouble, they are in-  
 deed deliuered out of such distres:  
 when the storme is once become a  
 calme, and the waues are still: then  
 such

rest<sup>i</sup>. such are glad, because they be at  
 fe, <sup>1</sup> Rest, when they ar brought to the  
 rest, desired Hauen<sup>l</sup>. Here is now a  
 came. wonderfull change, when men  
 com- haue once gotten the victory by  
 com- the blood of the Lambe<sup>m</sup>: when  
 with once we haue ouercome by Faith  
 ions, in Christ<sup>n</sup>. Then followeth such  
 boose Peace, such Rest, as cannot by any  
 ife<sup>k</sup>. meanes be expressed: as it is writ-  
 pest ten, *we being iustified by Faith, haue*  
 om- *Peace with God through our Lord*  
 hea- *Iesus Christ<sup>o</sup>*. Also, this is plainly  
 nine spoken by the Prophet *Isaiah*, thus:  
 ules *The worke of righteousnesse shall be*  
 ble. *Peace: and the effect of righteousnes,*  
 ag- *quietnesse and assurance for euer.*  
 e at *And my people shall dwell in a Peace-*  
 g to *able habitation, and in sure dwellings*  
 in- *and in quiet resting places* P. Also  
 es: the Apostle plainly affirmeth, that  
 ea such as haue belceued *do enter into*  
 en Rest<sup>q</sup>, not shall hereafter, but doe.  
 ch This

l psal. 107.  
26.27.

m Heb. 10.  
28.19.

1. Cor. 15.  
57.

n 1. Ioh. 5.4.

o Rom. 5. 1.

p Isa. 32. 17.  
18.

q Heb. 4.3.

Mat. 8. 11  
 Luc. 13. 28.  
 29.

Isa. 11. 10.

This our Lord noteth, where hee saith: *That many shall come from the East, and West, and North, and South, and shall sit downe with Abraham, Isaac, and Iacob, in the kingdome of God.* By sitting downe, is noted vnto vs this *Rest* or *Quietnesse*. As a man greatly is refreshed when hee can haue a conuenient place to sit downe, especially at the end of his *Journey*: so are the children of God at *quiet* when they sit down on the top of this *glorious mountain*, which with great difficultie they haue climed. This is that *Rest* which the Prophet *Isaiah* speaketh of, where speaking of *Christs kingdoms* flourishing, he saith; *In that day there shall be a roote of Iesse, which shall stand up for an ensigne to the people: to it shall the Gentiles seeke, and the Rest shall bee glorious.* And the same



re hee same Prophet in another place  
 a: That saith thus, from the Lord, Behold I  
 t, and create the fruite of the lips Peace,  
 n, and Peace to him that is a farre off, and to  
 Isaac, him that is neare, saith the Lord, and  
 God<sup>r</sup>. I will heale him<sup>r</sup>. Also speaking of  
 to vs the Church: The Lord by that Pro-  
 man phet saith thus: Behold I will extend  
 e can Peace to her like a Riuer<sup>u</sup>. And this  
 to sit is that Peace which our blessed Re-  
 of his deemer speaketh of, where he saith:  
 God Peace I leaue with you, my Peace I  
 n the giue vnto you, not as the world giueth,  
 which giue I vnto you, let not your hearts be  
 e cli- troubled, neither let it be afraide<sup>x</sup>.  
 n the Here this Peace is directly opposed  
 here to the feares and terrors, the trou-  
 lou- ble and disquiet of such as haue it  
 here not. Hence it is that such as hear-  
 shall ken to wisedome are promised to  
 ple: dwell safely, and to be quiet from  
 d the feare of euill, yea this is manifest in  
 the David, when he had once ouercome  
 me he

<sup>r</sup> Isa. 57. 13.

<sup>u</sup> Isa. 66. 12.

<sup>x</sup> Io. 14. 27.

ypsal. 116,  
7.8.

he could say, *Returne to thy Rest, and my soule, for the Lord hath dealt bountifully with thee.* And turning to him to the Lord, he saith, *Thou hast deliuered my soule from Death, mine eyes from teares, and my feete from falling.* In this comfortable estate was Hezekiah when Isaiab comes vnto him, with terrible tidings, and that from the Lord, telling him: *That the daies come that all that was in his house, & that which his fathers had laide vp in store vnto this day should be carried away into Babylon, and that the Lord had said, that nothing should be left. And that his sons which should issue from him, and which he should beget, they should take away, and they should be Eunuches in the Pallace of the king of Babylon.* At this terrible and dreadfull tidings, hee is not disquieted, but hee doth manifest his peaceable, and

Rest, and most comfortable estate, yea  
 deal that he had obtained this *Peace* and  
 turnings; the inseparable companions  
 of his effects of righteousness: by his  
 mine ouing, amiable, & most temperate  
 from answer, where he saith, *Good is the*  
*estate word of the Lord which thou hast spo-*  
*kes ten:* And to this he added. *Is it not*  
*good if Peace and Truth bee in my*  
*him: daies?* And is not this and vn-  
 speakeable benefite to haue such a  
 blessed change wrought, to haue  
 such surpassing *Peace* and *Rest*,  
 in this *Life*! If there were no more  
 but this, it is worth all the paines  
 we suffer, and all the afflictions we  
 and vndergoe; and yet men are so ouer-  
 come with doubtings, and vnbe-  
 liefe, that they struggle not for this  
*Rest*, and surely the *Reason* is, because  
 they beleue not the Scriptures.  
 To this *Peace* which passeth all vn-  
 derstanding, is added *Joy*, which is  
 vn-

22. Kin. 20.  
 17. 18. 19.



a 1.pet. 18.  
Ioy.

b Rom. 14.  
17.

c Iob. 20. 5.  
6. 7. 8.

unspeakeable, and full of Glory<sup>a</sup>. This is that ioy of the holy Ghost the blessed and glorious Comforter, for it is written, *The kingdome of God is not Meate and Drinke, but Righteousnesse and Peace, and Ioy of the holy Ghost* <sup>b</sup>. The difference betwene this, and the Ioy of Hypocrites, is knowne by these. The Ioy of Hypocrites is very short, and it doth vanish at length, and come to nothing: as it is written, *The triumphing of the wicked is short, and the Ioy of the Hypocrite but for a moment. Though his excellency mount vnto the Heauens, and his head reach vnto the Clouds: yet he shall perish for euer like his owne dung, and they which haue seene him shall say where is he? He shall flie away as a dreamie and shall not be found: yea he shall be chased away as a visiō of the night* <sup>c</sup>. But the ioy of the Saints is euerlasting.

lasting, as it is written: *The Redeemed of the Lord shall returne, and come with singing to Sion; euerlasting Ioy shall be vpon their Heards: they shall obtaine ioy, and gladnesse, and sorrow, and sighing shall flye away.* <sup>d</sup> It shall neuer be taken from them, as it is written; *I will see you againe, and your heart shall reioyce, and your Ioy no man taketh from you.* This continually increaseth: as it is written, that our Lord saith to his Disciples. *As my Father hath loued mee, so haue I loued you, continue yee in my Loue. These things haue I spoken vnto you that my Ioy might remaine in you, and that your Ioy might be full.* <sup>f</sup> And this is the first difference, betweene the Ioy of Hypocrites, and our Ioy. *Theirs is short or momentany, ours euerlasting; theirs is taken from them, ours neuer; theirs vanisheth, ours increaseth.*

C A

<sup>d</sup> *Is. 35. 10.*  
*Isa. 51. 11.*

<sup>e</sup> *Io. 16. 22.*

<sup>f</sup> *Io. 15. 9. 11.*

g *Is. 48. 22.*h *Rom. 14.*

17.

A second difference is, that the *Ioy* of the *Hypocrite* is not accompanied with *Peace*, and *Rest*, for these are alwayes the effects of *Righteousnesse*. And we know, that, *there is no Peace to the wicked*: for the Lord hath spoken it. g And who knowes not that an *Hypocrite*, is a wicked man in the highest degree. But the *Ioy* of the righteous, is alwayes accompanied with *Peace*, and *Rest*; as it is euident, where *Righteousnesse*, and *Peace*, and *Ioy* of the *holy Ghost*, are ioyned together as inseperable cōpanions, and that very often in Scriptures, as where it is written, *The Kingdome of God, is not meate and drinke, but Righteousnesse, and Peace, and Ioy of the holy Ghost.* h As if it should haue beene saide in more plaine wordes, it is not the obseruation of *meates*, and *drinkes*, and such other out-



outward things, that discouers vs to bee of the *Kingdome of Christ*, but it is *Righteousnesse*, and *Peace*, and *Ioy* of the *holy Ghost*: these are indeede the things that makes vs manifest to our selues, and others to be Christs subiects; also the same Apostle saith to the same Saints, *Now the God of hope fill you with all Ioy, and Peace in beleeuing.*

<sup>i</sup> Loe heare *Ioy*, and *Peace*, are ioy-  
ned together in true beleeuers. Also  
wee being iustified by Faith, haue  
Peace with God, and reioyce in hope  
of the glory of God. <sup>k</sup> Also in that  
excellent Psalme. Then are they  
glad, because they be at quiet, and so  
he bringeth them to their desired ha-  
uen. Heare is also gladnesse, and  
rest. Also the Prophet *Isaiah* spea-  
king of the Church, saith, Thus saith  
the Lord, behold I will extend Peace  
to her like a Riuer, and the glory of

<sup>i</sup> Rom. 15.13

<sup>k</sup> Rom. 5.1.2

the Gentiles like a flowing streame: then shall yee sucke, and be borne vpon her sides, and dandled vpon her knees: as one whom his mother comforteth, so will I comfort you, and yee shall be comforted in Ierusalem; And when ye see this, your heart shall reioyce, and your bones shall flourish like an hearbe. <sup>m</sup> Here is Peace, and Ioy, to the Saints. And this is another manifest difference, betweene the Ioy of the Hypocrite, and of the child of God. Though the Hypocrite triumph and reioyce, yet he is neuer at quiet. But the childe of God hath also Peace, and Rest. A third difference is this, the Ioy of the Hypocrite lifts him vp: as before, Though his excellency mount vp to the Heauens, and his head reach vnto the Cloudes. <sup>n</sup> This doeth plainly shew the exaltation of Hypocrites in their reioycing and triumph:

<sup>m</sup> Is. 66. 12.  
13. 14.

<sup>n</sup> Iob. 20. 6.

umph : yea these are so exalted  
that they despise others which our  
blessed Lord obserued, and disco-  
uered by a parable, where it is writ-  
ten, *That he spake this parable to cer-  
taine men which trusted in them-  
selues, that they were righteous, and  
despised others: Two men went vp  
into the Temple to Pray, the one a  
Pharisee, the other a Publicane; The  
Pharisee stood and prayed thus with  
himselſe, God I thanke thee that I am  
not as other men are.* ° Thus doe Hy-  
pocrites exalt themselues, and are  
lifted vp with *Capernaum* to Hea-  
uen, though they shall come down  
to Hell. P Hee is so caried away  
with the *Loue* of himselſe, that hee  
basely accounteth of other, But  
the Ioy of the *Saints*, is neuer seue-  
red from *meekenesse* and *lowlinesse*.  
q They are all clothed with *humili-  
tie*. r For these haue learned not

o *Luc. 18. 9.*  
10. 11.

p *Mat. 11.*  
23.

q *Gal. 5. 22.*  
23.

r *1. Pet. 5. 5.*  
s *Phil. 4. 4. 5.*



Phil. 4. 4. 5.

Reuel. 5. 8.

toreioyce in themselves, but in the Lord, as it is written, *Reioyce in the Lord alway, and againe I say reioyce, let your Moderation be knowne vnto all men: the Lord is at hand; yea the same minde is in them which was also in Christ Iesus, who being in the forme of God, thought it no robbery to be equall with God; but made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likenesse of men. And being found in fashion as a man, he humbled himselfe, and became obedient vnto Death, euen to the Death of the Crosse*<sup>f</sup>. So those that reioyce with exceeding great ioy, when they saw that the Lambe had preuailed to open the Booke with seuen seales, we reade that they fell downe before the Lambe<sup>r</sup>. And this is another manifest difference, betweene the Hypocrites

*Hypocrites Ioy*, and the *Ioy* of the *Saints*. The *Hypocrites Ioy* makes him proude, and lifts him vp; and causeth him to despise others. The *Ioy* of the *Saints* doth humble him, yea cast him downe before the Lord: and is alwayes accompanied with *Humilitie*. A *fourth* difference is this: That the *Ioy* of the *Hypocrite* holdes not out in perfection, as it is plaine, where it is written: *Those on the Rocke are such, which when they heare, receiue the word with Ioy, and these haue no roote, which for a while beleue; and in time of Temptation fal away.*

u But *Matthew* writeth thus, *Hee that receiueh the seede in stony places, the same is he which heareth the word, and anone with Ioy receiueh it, yet hath hee no roote in himselfe, but dureth for a while: for when Tribulation, or Affliction*

u *Luc. 8. 13.*

a *Mat.* 13.  
20.27.

b *Rom.* 5.3

c *Iam.* 1.2.

d 1. *Pet.* 1.  
5.6

e 2. *Cor.* 6.10

ariseth because of the word, by part  
and by he is offended<sup>a</sup>. Where  
as the Ioy of the childe of God thy  
that is indeed iustified by *Faith* in nan  
the blood of *Christ*: doth increase the  
in tribulation, yea euen in the rec  
greatest *trials*, such doe *glory*: as cal  
it is written, *we glory in Tribulation*. inn  
on<sup>b</sup>. And *Iames* also biddeth vs, fas  
*To account it all Ioy, when wee fall the*  
*into diuers Temptations*<sup>c</sup>. Also Go  
*Peter* speaketh of this Ioy, where he  
speaking of manifold *Temptations*,  
yet wee *reioyce* greatly in them all, di  
in the consideration of the *liuely* H  
*Hope*, and neuer fading inheritance th  
which wee belecue is laide vp for o  
vs, and shall be reuealed in the last e  
time<sup>d</sup>. *we are as sorrowfull, yet al- h*  
*way reioycing*<sup>e</sup>. This appeareth is  
plainely in the examples of such a  
*Redeemed ones*; As the blessed *A- t*  
*postles* when they were beaten, de- c  
parted



parted from the Counsell, reioy-  
cing, that they were counted wor-  
thy to suffer shame for Christs  
name<sup>f</sup>. So *Paul* and *Silas*, when  
they were cruelly beaten, and had  
receiued many stripes, and were  
cast into prison, yea thrust into the  
inner prison, and their feete made  
fast in the *stockes*, yet at *midnight*  
they *prayed*, and sang *praises* vnto  
God so loude, that the prisoners  
heard them.

f *Act. 5. 41.*

g Thus hauing laid down some  
differences, betweene the *Ioy* of  
*Hypocrites*, and of the *Saints*, as  
that their *Ioy* is but for a moment,  
ours is euermlasting: their *Ioy* doth  
exalt, and lift them vp; ours doth  
humble, and cast vs downe: theirs  
is seuered from *Peace*, and *Rest*; ours  
accompanied with them both:  
theirs faileth them, when tribulation  
commeth; ours holdes out, nay  
which

g *Act. 16.*  
22. 33. 24.  
25.

h Ps. 118.  
15.

i Ephes. 5. 19  
k Col. 3. 16.

which is more, encreaseth : in the  
most sharpe and fiery *Trials*. And  
by this the false Ioy of the *Hypocrite*  
being discovered, the true Ioy of  
the *Saints* is clearly seene. Which  
Ioy doth so comfort them, as that  
it is truly saide of them. That the  
voyce of *reioycing* and *saluation* is  
in the dwellings of the *Righteous*.  
h These are euer singing, & making  
melody in their hearts vnto the  
Lord. *Speaking to themselves in*  
*Psalmes, and Hymnes, and spiritu-*  
*all songs,* i *singing with Grace in*  
*their hearts vnto the Lord* k. So we  
read of the hūdred fourty & foure  
thousand that were with the  
*Lambe* on mount *Sion* : that they  
had the *voyses* of *harpers*, *harping*  
with *harpes*, and they sang (as it  
were) a new song before the *Throne*,  
and before the foure *Beastes*, and the  
*Elders* : and no man could heare that  
song, but the hundred fourty and

the foure thousand which were neuer  
And Redeemed from the Earth<sup>1</sup>. Also  
cite when the Lambe had taken the  
py of Booke out of the hand of him that  
which sat vpon the Throne, hauing also  
that preuailed to open the seuen scales  
the thereof, wee reade that the foure  
is Beastes, and the foure and twentie  
ous. Elders, fell down before the Lambe,  
ing hauing euery one of them harpes  
the and golden Vials full of Odours,  
in which are the Prayers of Saintes.  
tu- And they sung a new song, saying,  
in Thou art worthy to take the Booke,  
we and to open the Seales therof: for thou  
re wast slaine, and hast Redeemed vs,  
he to God; by thy blood, out of euery  
ey kindred, and tongue, and people, and  
ng nation: And hast made vs vnto our  
it God, Kings and Priests; and we shall  
e, reigne on earth<sup>m</sup>. Also Iohn saith,  
he I saw as it were a Sea of Glasse, min-  
at gled with fire, and them that had got-  
d ten the victory, ouer the Beast, and o-

1 Reuel. 14.

1.2.3.

m Ren. 5. 8.



n *Rev.* 15. 3.  
4. 5.

uer his Image, and ouer his mark  
and ouer the number of his Name  
stand on the Sea of Glasse; hauing  
the Harpes of God. And they sing the  
Song of Moyses, the seruant of God  
and the song of the Lambe, saying  
Great and maruellous are thy workes  
Lord God Almighty, Iust and true  
are thy wayes; thou King of Saints  
who shall not feare thee, O Lord, and  
glorifiethy Name? for thou onely art  
holy, for all nations shall come, and  
worship before thee, for thy Iudgements  
are manifest. Here is a Table  
of the inward Comforts of Gods  
redeemed ones, yea a beginning  
of that Fulnesse which they haue  
biding for them in the Heauens  
whereas such as are out of Christ  
albeit, Their way seeme right vnto  
them, yet the ends therof are the waies  
of death: yea in laughter their hearts  
are sorrowfull, and the end of that

mirth

mark earth is heauinesse°. For as the  
 Name crackling of thornes vnder a Pot,  
 hauing is the laughter of a Foole P. And  
 sing the Prophet *Isaiah* telles vs, that  
 of God such as take their owne courses  
 saying to comfort themselves, and do not  
 worke trust in the name of the Lord, and  
 d true stay vpon their God: that the end  
 aints of such solace shall bee sorrow, in  
 d, and these words; *Behold all ye that kindle*  
 ely and a Fire, that compasse about with  
 , and sparkes: walke in the light of your fire,  
 dge and the sparkes that yee haue kindled.  
 Tal This ye shall haue of mine hand, ye shall  
 God lie downe in sorrow q. And so you  
 ning haue these two sweet and comfor-  
 ue a table fruites of the Spirit, Peace, and  
 uens Joy; with which the children of  
 rist God are maruellously cheared in  
 onto this Life.

o *Prou. 14.*

12. 13.

p *Eccl. 7. 6.*

q *Is. 50. 11.*

To these may bee added *Loue*;  
 this *Loue* is not the *Loue* of the  
 world, nor of men or *Angels*, but  
 the

r Rom. 5. 5.  
1. Io. 4. 19.

the *Loue* of Christ, or of God the Father, by Christ: through the assistance of the holy Ghost. This *Loue* wee reade of where it is written *That the Loue of God is shed abroad in our hearts, by the holy Ghost which is giuen vnto vs*<sup>r</sup>. Also, wee loue him because he loued vs first. This *Loue* of Christ doth rauish the soule, and makes it to mount on high, yea, to be aboue in heauenly *Meditations*. As it appeareth by the Song, which for the excellency is termed the Song of Songs: where there shineth out the vnspokeable *Loue* of Christ, and the Church: and of the louing speeches the Church vseth, we find thete amongst many: *Let him kisse mee with the kisses of his mouth, for thy Loue is better then wine. Also, Drawe me, and wee will runne after thee, the King hath brought me into*  
his



his Chambers, wee will be glad and  
 reioyce in thee, we will remember thy  
 Loue more then wine, the vpright  
 Loue thee<sup>a</sup>. Also as the Apple tree,  
 among the trees of the wood, so is  
 my beloued amongst the sonnes. I  
 sate downe vnder his shadowe with  
 great delight, and his fruite was  
 sweete vnto my Tast. Hee brought me  
 vnto the banquetting house and his  
 banner ouer me was Loue. Stay mee  
 with Flagons, comfort me with Ap-  
 ples, for I am sicke of Loue<sup>h</sup>. Al-  
 so, by night vpon my Bed; I sought  
 him whom my soule loueth; I sought  
 him, but I found him not; I will rise  
 now and goe about the Citie, in the  
 Streetes, and in the broad wayes, I will  
 seeke him whom my soule loueth: I  
 sought him but I found him not, The  
 watchmen that goe about the Citie  
 found mee, to whom I saide, sawe yee  
 him whom my soule loueth? It was  
 but

<sup>a</sup> Cant. 1.

2. 4.

<sup>b</sup> Can. 2. 3.

4. 5.

c Can. 3.1.  
2.3.4.

d Phil. 1.23.  
24.

but a litle that I passed from them, but  
I found him whom my soule loueth:  
held him, and would not let him go  
untill I had brought him into my  
Mothers house, and into the cham-  
ber, of her that conceined me<sup>c</sup>. Here  
is the wonderfull *Loue* of the Spouse  
to Christ: yea wee see her soule lo-  
ueth him, yea she is sicke of *Loue*.  
And this is a notable representati-  
on of the *Loue* of euery childe of  
God, to God; they are euen sicke of  
*Loue*. As is euident in the example  
of Paul where hee writeth thus,  
I am in a strait betwixt two, hauing  
desire to depart, & to be with Christ,  
which is farre better. (Neuertheles)  
to abide in the flesh, is more needefull  
for you<sup>d</sup>. Also where hee speaketh  
in the behalfe of all the Saints hee  
saith: we knowe, that if our earthly  
house of this Tabernacle were dissol-  
ued, we haue a building with God, and  
house

house not made with handes eternall  
 in the heauens. For in this we groane  
 earnestly, desiring te be clothed vpon  
 with our house which is from heauen.  
 If so be that being clothed, wee shall  
 not be found naked. For wee that  
 are in this Tabernacle doe groane, be-  
 ing burdened; Not for that we would  
 be unclothed, but clothed vpon, that  
 mortalitie might be swallowed vp of  
 life. Now hee that hath wrought  
 vs for the selfe same thing is God,  
 who also hath giuen vnto vs the ear-  
 nest of the Spirit. Therefore wee  
 are alwayes confident, knowing that  
 whilst wee are at home in the Body,  
 we are absent from the Lord. For  
 we walke by Faith, and not by sight.  
 Wee are confident I say, and willing  
 rather to be absent from the body, and  
 to be present with the Lord<sup>e</sup>. This  
 also appeareth euidently, where  
 the same Apostle writeth thus. Our  
 D selues

e 2. Cor. 5. 1.  
 2. 2. 4. 5. 6.  
 7. 8.



f Rom. 8.

23.

g I. Cor. 13

12.

*selues which haue the first frutes of the Spirit, euen we our selues groane within our selues, waiting for the Adoption, that is the Redemption of the Body* <sup>f</sup>. Here is the *Loue* wherewith the soules of the children of God are rauished, with desire to see God face, to face: as it is written. *Now we see through a Glasse darkely, but then face to face*. And this none conceiue of, but such as feele it. And this is not all that may be saide of this *Loue*, but as it maketh vs desire to bee euen with the Lord, so it doeth also exceedingly helpe vs, to performe the will of God vpon *Earth*. For such as doe thus *Loue God*, they are content to doe his will, yea his *Lawe* is within their *Hearts*. And howsoeuer formerly they haue beene much grieued with the burden of the *Lawe*, now it is the *Ioy*,  
and

and Reioycing of their hearts, to doe  
the will of God, as it is plaine,  
where it is written, *This is the Loue*  
*of God, that we keepe his Commaun-*  
*dements, and his Commaundements*  
*are not grieuous*<sup>h</sup>. Also David could  
say: That the Lawe of the Lord was  
more to bee desired then Gold: yea,  
then much fine Gold: sweeter also then  
the hony, and the hony combe<sup>i</sup>. Also,  
The Lawe of thy mouth is better to me  
then thousands of Gold and Siluer<sup>k</sup>.  
Also, How sweete are thy wordes to  
my tast, yea sweeter then hony vnto  
my mouth<sup>l</sup>. Also, I loue thy Com-  
maundements aboue Gold, yea aboue  
fine Gold<sup>m</sup>. This we see cleerely to  
appeare in the example of Abra-  
ham, who being once *Iustified* by  
*Faith* in Christ, deferred not to  
doe the will of God: but speedily,  
euen the same day hee performed  
what God commaunded, as it is

h 1 Io. 5. 3.

i Psa. 19. 7.

10.

k Ps. 119.

72.

l Uers. 103.

m psa. 119.

127.

written. *And Abraham tooke Ismaell his sonne, and all that were borne in his house, and all that were bought with his money, euery male among the men of Abrahams house, and circumcised the flesh of their foreskinne, the selfe same day, as God had saide vnto him*<sup>a</sup>. This is twise repeated to stirre vs to take the more speciall notice of *Abrahams* willing obedience, and ready performance of Gods Commaundement. Thus in the selfe same day, was *Abraham* circumcised, and *Ismaell* his sonne, and all the men of his house<sup>b</sup>. And a little after that when God appeared vnto him, hee ranne to meete him, and vouchsafed to be feasted of him, it is written: that he hastened into the Tent, and willed *Sarah* quickly to make ready. And he ranne to the herd, and fetcht a calfe tender and good, and gaue it to

<sup>a</sup> *Gen.* 17. 23

<sup>b</sup> *Vers.* 26. &  
27.

<sup>c</sup> *Chs.* 18. 2.



to a young man, that hasted to  
dresse it <sup>d</sup>. And a little after that,  
when Sarah desired, that he should  
cast out the bondwoman and her  
sonne, it was grieuous to him: yea,  
very grieuous, because of his sonne  
Ismael. But as soone as the Lord  
bid him, it is written, *that hee rose  
vp earely in the morning to performe  
it* <sup>e</sup>. And a little after we read, that  
this *Father of the Faithfull*, when he  
was tried by a wonderfull strange  
Commaundement, that is to offer  
vp his sonne *Isaac* for a burnt offe-  
ring: yea his onely sonne, whom  
he *loued* so tenderly: it is written,  
*That hee rose vp earely in the mor-  
ning, and performed chearefully what  
the Lord commaunded* <sup>f</sup>. So *Dauid*  
will run the wayes of Gods com-  
maundements, when his heart is  
once enlarged <sup>g</sup>. *For the Loue of  
Christ constrayneth them* <sup>h</sup>. And

<sup>d</sup> *Vers. 5. 6. 7*

<sup>e</sup> *Chap. 21.  
10. 11. 13.  
14.*

<sup>f</sup> *Chap. 22.  
1. 2. 3.  
& 10. 11.  
g ps. 119. 32  
h 2. Cor. 5.  
14.*

i Gal. 3. 25.

k 1. Tim. 1. 9

1 2. Cor. 3.

17. 18.

Rom. 8. 21.

Hope.

this is not the least part of the  
*Saints* happineffe vpon *Earth*: that  
 they are no longer vnder a *Schoole-*  
*master*<sup>i</sup>, or a *Law* commaunding  
 k but they hauing the Spirit of  
 Christ, haue libertie: yea, a glori-  
 ous *Libertie*, which is not the least  
 tast of *Heauen* vpon *Earth*<sup>l</sup>. To  
 this *Peace*, *Ioy*, and *Loue* of Christ,  
 may be added, *Hope* of the *Glory* of  
 God. This is not the least priuiledge  
 that wee haue, that this is that  
 which continueth our *Peace*, en-  
 creaseth our *Ioy*, and holdeth vs  
 fast to this *Loue* of Cod, and this  
 delight to doe his will. By this  
 wee are preserved and kept from  
 wauering, or being tossed vp and  
 downe with euery winde of *Temp-*  
*tation*. This beares vs vp that we  
 are not destroyed, and that wee  
 sinke not vnder the hard stripes of  
 grieuous assaults of the Diuell, and  
 the

the world, that lay on loade vpon vs. This keepeth vs from the shame of reproches, *which are ordinarily cast vpon Gods children.* This *Hope of the Glory of God*, wee finde where we reade it thus written, *we that haue accesse, or entrance by Faith in Christ, into this Grace, wherein we stand, doe reioyce in the Hope of the Glory of God<sup>m</sup>.* Hereby we are preserved and kept, euen all our life time, while we waite for our adoption: euen the redemption of our bodies. That as God is *the Father onely of Spirits here; So he may become the Father of Bodies and Spirits; for this time these wayting are kept by Hope*, as it is written, *we our selues, groane within our selues: wayting for the adoption, that is, the Redemption of our Body: for we are saued by Hope<sup>n</sup>.* By this we are staied from being beaten vp

*m Rom. 5. 2.*

*n Rom. 8. 23. 24.*

D 4

and



o Heb. 6.  
18. 19.

and downe, and being driuen hither and thither by euery Winde, and Tide, and therefore it is called the Anker of the soule, where it is written, *wee haue a strong consolation, who haue fled for refuge to lay holde vpon the Hope set before vs, which Hope, we haue as an Anker of the Soule, both sure and steadfast*°. By this also we are defended, and are holpen to wrestle with *Principalities and Powers, and with the rulers of the darkenesse of this world, against spirituall wickednesse: or rather wicked spirits, which are in heauenly, or high places.* And for this purpose, together with *the Girdle of Trueth, the Brestplate of Righteousnesse, the shocs of the Preparation of the Gospell of Peace, the shield of Faith, and the Sword of the Spirit;* together with these we are also commaunded to take *the*  
 Helmet

en hi- Helmet of Saluation p. And that p Eph.6.17.  
inde, his Helmet (which is not the least  
s cal- part of the spirituall armour ) is  
where Hope, as euident where it is writ-  
g con- ten: *Let vs who are of the Day, bee*  
ge to sober, putting on the Brestplate of  
efore Faith, and Loue: and for an Hel-  
An- met, the Hope of Saluation q. By q 1. Thes.5.  
sted- this we haue the shame of reproch- 8.  
ded, es, and disgraces: of afflictions, and  
prin- persecutions taken away. And ther-  
b the fore the Apostle saith, Tribulation  
orld, worketh Patience: and Patience,  
ra- Experience: and Experience,  
bea- Hope; and Hope maketh not asha-  
this med<sup>r</sup>. And this is one of our in- r Rom.5.3.  
dle ward priuiledges, euen this Hope: 4.5.  
gh- whereby we are preserued and stai-  
ra- ed from fleeting hither and thi-  
the ther. Defended against the vio-  
of lence of those with whom we com-  
we bate in Christs behalfe: and here-  
he by the shame of all our afflictions  
et and

and reproches is cleane taken away.

To this *Peace*, and *Ioy*, this perfect *Loue* and blessed *Hope*, may be added *Boldnesse*: which doth much cheare the children of God, and that they are bold, is euident: By these *Scriptures*, and *Examples*. As it is written; *The Righteous are bold as a Lion*<sup>a</sup>. Here you see is a wonderfull boldnesse expressed by that it is compared to the *Boldnesse* of a *Lion*, as it is also written of the righteous: *That five of them shall chase an hundred, and an hundred of them shall put ten thousand to flight*<sup>b</sup>. Also such as are wise, *One of them shall chase a thousand, and two of them, shall put ten thousand to flight*<sup>c</sup>. And therefore when the Lord would fit *Iosuah* for the performance of that great worke, he bids him to be *strong & of a good courage*,

<sup>a</sup> *pro. 28. 1.*

<sup>b</sup> *Leu. 26. 8*

<sup>c</sup> *Deut. 32. 19. 30.*



courage, three seuerall times <sup>d</sup>. And <sup>d</sup> Iosuah. 1.  
 David could say, that he would not 6.7.8.  
 be afraide of ten thousands of people,  
 that haue set themselves against him  
 round about, when the Lord was  
 once become his shield<sup>c</sup>. Also he saith <sup>e</sup> ps. 3.3.6.  
 By The Lord is on my side, I will not feare  
 As what man can doe vnto me : All na-  
 are tions compassed me about, but in the  
 e is a name of the Lord I wil destroy them<sup>f</sup>. <sup>f</sup> psa. 118.6.  
 ffed It was Ieremies complaint, that 10.  
 old- there were none valiant for the  
 tten Truth vpon the earths. The Apostles  
 hem did manifest this Boldnesse, when  
 un- they were called before the Coun-  
 and cell, and commanded not to speake  
 ife, at all, nor teach in the name of  
 nd, Iesus. But Peter and Iohn answe-  
 you- red and said vnto them : whe-  
 men ther it be right in the sight of God, to  
 the hearken to you more then to God, iudge  
 ke, ye. For, we cannot but speak the things  
 od which we haue seene and heard. And  
 ge, when

h *Act* 4. 13.

19. 20. 23.

29. 31.

i *Act* 19. 8.k *Ephes* 6. 19

when they came to their owne cōpany, and had reported all that the chiefe *Priests* and *Elders* had done vnto them, they ioyned all with one accord in *Prayer* to God, especially for *boldnesse* to speake the word, and receiued from the Lord gifts of the holy Ghost, so that they spake the word of God with *Boldnesse*<sup>h</sup>. So we reade of *Paul* that he spake boldly in the *Synagogue* at *Ephesus* for the space of 3. moneths, disputing and perswading things pertaining to the kingdome of God<sup>i</sup>. Also he exhorteth the *Ephesians* to pray for him that utterance may bee giuen, that hee may open his mouth boldly, to make knowne the mystery of the Gospell<sup>k</sup>. This boldnes appeared in *Steuens*, who being full of faith and power, spake boldly to the aduerlaries, applying his speech so closely to their consciences

ces

es, that *they were cut at the heart*,  
 and gnashed on him with their  
 teeth; yea, they stoned him with  
 stones that he died<sup>l</sup>. This boldnesse  
 is euident also in *Paul*, when as  
 there went many Prophecies of  
 him concerning his *handling at Ie-*  
*rusalem*, and all his *loving* friends  
 with teares intreated him not to  
 goe thither. But his answer was,  
 what meane yee to weepe, and to  
 breake my heart, *for I am ready not*  
*to be bound onely, but to die at Ierusa-*  
*lem, for the name of the Lord Iesus m.*  
 This boldnesse or confidence is an  
 inseparable effect of *faith in Christ*,  
 and where it is not, there is not a-  
 ny *faith in Christ* at all, as it is eui-  
 dent where it is written, *we are al-*  
*waies confident. For wee walke by*  
*faith and not by sight, wee are confi-*  
*dent I say:* and that this is *faith in*  
*Christ*, the words following doe  
 make

l *Act. 7. 51.*

52. 54. 55.

m *Act. 1.*

12. 13.



make plaine; The Loue of Christ  
 constraineth vs, and God hath recon-  
 ciled vs to himself by Iesus Christ  
 Againe, the same Apostle writeth  
 thus; That vnto Principalities and  
 Powers, in heauenly Places is made  
 knowne by the Church the manifold  
 wisdom of God. According to the e-  
 ternall purpose, which he purposed in  
 Christ Iesus our Lord. In whom wee  
 haue boldnesse, and accesse with con-  
 fidence by the faith of him<sup>o</sup>. Here is  
 boldnesse and confidence as before  
 ioyned with faith in Christ. Also  
 such as haue beleeued the Gospell  
 and are entred into rest, such doe  
 come boldly to the throne of  
 Grace P. Adde to this where it is  
 written. That where remission of  
 sinne is, there is no more offering for  
 sinne, but such haue boldnesse to en-  
 ter into the holiest by the blood of  
 Iesus<sup>q</sup>. So that you see that boldnes

o Eph. 3. 10.  
 11. 12.

p Heb. 4. 16.

q He. 10. 22

is

Christ is an inseparable companion of faith  
in Christ. And therefore such onely  
are the *Lambes* warriors as are  
called, and chosen, and faithfull. Ob-  
serue, men may be chosen to salua-  
tion, and not yet called nor faithfull,  
so was *Paul* when hee consented to  
*Stephens* death<sup>f</sup>. Also, they may be  
called, and neither chosen nor  
faithfull, as it is written, *Many are*  
*called but few chosen*<sup>e</sup>. So were *Judas*  
and *Demas* called, but neither cho-  
sen, and so not faithfull. So were  
the *Apostles* before the holy Ghost  
was giuen vnto them; or before  
that power from on high was re-  
ceiued<sup>a</sup>. Witnesse their ruining  
from *Christ* at his apprehension<sup>b</sup>.  
And *Peters* deniall of him three se-  
uerall times with cursings and  
swearing<sup>c</sup>. Now then we may safe-  
ly conclude, that such onely are the  
bold *Soldiours* of the *Lambe* as are  
called

r *Renel.* 17.  
14.

f *Act.* 7. 58.  
the 8. 1.

t *Mat.* 20.  
16.

a *Lu.* 24. 49

b *Ioh.* 16. 30  
31. 32.

c *Mat.* 6.  
70. 72. 74.

called, and chosen, and faithfull: as were all the *Apostles* and *Disciples*, when they had once receiued the *holy Ghost*, and as *Paul* could with comfort testifie of himselfe. *I haue fought a good fight, I haue finished my course, I haue kept the Faith.* So these onely shall be able to testifie: and euery of these shall be able to testifie the same. So that it is now most euident, that such as doe indeede belecue with the heart to *Righteousnesse*, doe also confesse with the mouth vnto *Saluation*<sup>d</sup>. And such as beleene in *Christ* shall not be ashamed<sup>e</sup>. And *Paul* could say, *I am not ashamed of the Gospel of Christ, for it is the power of God vnto Saluation to euery one that beleueth*<sup>f</sup>. Yea euery such beleuer can hazard his life for *Christs* sake: as it is written, *whosoever will loose his life for my sake and the Gospels:*  
the

d *Rom.* 19.

e *Ver.* 11.

f *Rom.* 1. 16.



the same shall saue it. And there is added, *whosoever shall bee ashamed of me and of my wordes in this adulterous and sinfull generation, of him also shall the Sonne of man bee ashamed, when he commeth in the Glory of the Father with the holy Angels.* Neither are the *Saints* terrified by their *Aduersaries*, which is to them an euident token of *Perdition*: but to themselves of *saluation*, and that of *God*: for vnto such it is giuen in the behalfe of *Christ*, not onely to beleue on him, but also to suffer for his sake<sup>h</sup>. The contrary to this, is in men before *Iustification*, as it is plaine where it is written. *The wicked flye when none pursueth.* Also wee haue not receiued the Spirit of bondage to feare againe<sup>k</sup>. Where we plainly see, that before *Iustification*, we haue that Spirit of *Bondage*. This made the *Iaylor* to

E

trem-

g *Mar. 8.*  
35.38.

h *Phil. 1.28*  
29.

i *Prou. 28.1*  
k *Rom. 8.15*

m *Act.* 9. 6. tremble<sup>l</sup>: and *Paul* to be astonished  
 and to tremble, when hee was smite  
 n *Act.* 10. 4. to the *Earth*<sup>m</sup>. And caused this *Cor-*  
*nelius* to be afraid of the *Angels*<sup>n</sup>.  
 This is euident, where it is writ-  
 ten: *That the curse, or the wrath of*  
*God abideth on such as doe not yet be-*  
 o *Io.* 3. 36. *leeue in Christ*<sup>o</sup>. And part of that  
 curse, is feare and astonishment: as  
 it is written, I will appoint ouer you  
 p *Leuit.* 26. *terroure*; p and yee shall flee when  
 19 none pursueth you q. Also God saith  
 q *Verf.* 7. to the disobedient: I will giue thee a  
 36. 37. Trembling heart, and thy life shall  
 hang in doubt before thee, and thou  
 shalt feare day and night, and shalt  
 haue no assurance of thy Life: in the  
 morning thou shalt say, would God it  
 were Euen: and at Euen thou shalt  
 say, would God it were Morning; for  
 the feare of thine heart wherewith  
 r *Deut.* 28. thou shalt Feare<sup>r</sup>. And it is also  
 65. 66. 67. saide, that men remaining so feare-  
 full,

full, shall haue their portion with  
whoremongers, the abominable,  
and murderers, & forcerers, idola-  
ters, and all liars: in the Lake which  
burneth with Fire and Brimstone,  
which is the second Death<sup>s</sup>. And  
thus you haue seene the wonderful  
Blessednesse, which such as are once  
Iustified by Faith in Christ, haue  
obtained by this Boldnesse and  
Courage, euen here in this life.

To these may bee added their  
Freedom from the reigning power  
of Sinne, which is not the least Fri-  
uiledge, and doth wonderfully en-  
crease their Peace, nourish their  
Ioy, kindle their Loue, strengthen  
their Hope, and adde vnto their  
Boldnesse. This, this may be rightly  
termed: a Glorious Libertie,<sup>t</sup> and  
a Freedom indeede<sup>u</sup>. This is that  
for which Paul gaue thanks, euen  
when a litle before he hath spoken

f Reuel. 21.  
8.

Freedom.

t Rom. 8. 2.  
21.

u 2. Cor. 3.  
17. 18.  
10. 8. 36.



u *Rom. 7.*

24.25.

x *2. Cor. 3.*

17.

y *Rom 8.2.*

of his wretched *Body*: yet proceedeth thus. *I thanke God thorough Iesus Christ our Lord: So then with the minde, I my selfe serue the Lawe of God, but with the flesh the Lawe of Sinne*<sup>u</sup>. This Freedome shineth out clearely, where it is written: *where the Spirit of the Lord is, there is Libertie*<sup>x</sup>. Also where the *Spirit of Christ* is, it doeth free such from the dominion of Sinne, as appeareth by these words of *Paul*. *The Lawe of the Spirit of Life in Christ Iesus, hath made mee free from the Lawe of Sinne and Death*<sup>y</sup>. That is the power of the *Spirit of Christ* hath freed me from the power of sinne and death. Againe the same *Apostle* affirmeth. *That where Sinne abounded, Grace did much more abound. That as sinne had reigned unto Death; even so might grace reigne through righteousness unto eternall life,*

life, through Iesus Christ our Lord<sup>z</sup>.

<sup>z</sup> Rom. 5. 20

Also in the very next Chapter, the same blessed *Apostle* answereth an obiection that might hence arise amongst such as peruert the truth thus. If Grace doeth the more a-

<sup>2</sup> I.

bound, where sinne hath most abounded? then let vs continue in sinne, and multiply Transgression: that Grace may the more abound<sup>a</sup>. To

<sup>a</sup> Rom. 6. 1.

this diuellish obiection the *Apostle* answereth in that whole Chapter very plainly & largely, and addeth Reason, to Reason: yea very strong and inuincible Reasons are brought in place; First, he doeth shewe his detestation of such conclusions, and how farre it is from the Saints. So to conclude, in these wordes. Far be it from vs to admit of this<sup>b</sup>. And

<sup>b</sup> Rom. 8. 8.

he draweth a Reason from the impossibilitie of any such thing. How shall we that are dead to Sinne, liue

- a *Rom. 6. 2.* any longer therein<sup>a</sup>. As if he would say, as it is impossible for dead men to performe any thing: so impossible is it for vs to bring any sinne foorth to *perfection*<sup>b</sup>. Then hee drawes vs to consider of Gods proceeding, in bringing vs to *Christ*: that is, *As many of vs as are now in Christ, were first baptized into his death.* That is, were slaine or kild by the Power of Repentance; For here is a twofold baptisme spoken of: one, *A Baptisme into the death of Christ, Another, a Baptisme into Christ*<sup>c</sup>. The first, giuing *Sinne* his deadly wound, or killing vs to *Sinne*; the other quickning vs, or making vs *aliue* to *Righteousnesse*. After this it is added, that we are not onely dead, but buried by the first Baptisme into death: that is by *Repentance*, all the glory, and beauty of our flesh is taken away<sup>d</sup>, that being
- b *Iam. 1. 15*
- c *Rom. 6. 3.*  
*Heb. 6. 2.*  
*Mat. 3. 11.*  
*Io. 1. 33.*
- d *Is. 40. 6 7*  
*1. Pet. 1. 24.*



being railed by Faith in Christs blood, wee should walke in newnesse of life<sup>e</sup>. Now this Newnesse of Life, notes to vs this Freedome from our olde course of sinning.

*e Rom. 6.4.*

As it is a little after, He that is dead is freed from Sinne<sup>f</sup>. That is, from

*f vers 7.*

the seruice of Sinne<sup>g</sup>. Now that

*g vers. 6.*

it may yet more plainely appeare, there is added the continuance of this glorious Libertie, or blessed

Freedome from Sinnes-seruice, thus:

Now if we be dead with Christ, we

beleue that wee shall also liue with

him, Knowing that Christ being rai-

sed from the dead, dyeth no more:

death hath no more dominion ouer

him; For in that he dyed, he dyed vnto

Sinne once: but in that he liueth,

he liueth vnto God. Likewise, rec-

kon yee also your selues dead indeede

vnto Sinne, or truely dead: but alie

indeed, or truly alie to God through

i vers. 8. 9.

20. 11.

k vers. 12.

l vers. 14.

m vers. 17.

n vers. 18.

o vers. 20.

*Iesus Christ*<sup>i</sup>. Heere doeth manifestly appeare this *Freedome* from *Sinne*, and so also from death, euen in the same manner, in respect of continuance & trueth, as *Christ* is freed, as it is euident by that it is faide, Likewise; as also it is clearely made manifest, that when once the spirit of life beginnes our *Libertie*, wee are neuer after that inthralled, or brought into *Bondage*. Besides these, that Scripture is exceeding full stuffed, with forcible and strong *Reasons*, euen to the ende of that Chapter: as onely to touch them, Let not *Sinne* reigne. For *Sinne* shall not haue dominion ouer you<sup>l</sup>: yee were the seruants of *Sinne*<sup>m</sup>. Being made Free from *Sinne*, yee became seruants of Righteousnesse<sup>n</sup>, when yee were the seruants of *Sinne*, yee were Free from Righteousnesse<sup>o</sup>. But now being made

made Free from Sinne, and become  
 seruants to God, yee haue your fruite  
 vnto holinesse, and the ende euerla-  
 sting life p. And that this Freedome  
 from Sinnes-seruitude or Bondage,  
 may yet more clearely appeare:  
 consider that where it is written.  
 If Christ bee in you, the body is dead  
 for Sinne, but the Spirit is Life, for  
 Righteousnesse q. Also, walke in the  
 spirit, and ye shal not fulfill the lustes  
 of the flesh r. And they that are  
 Christs, haue crucified the flesh with  
 the affections and lustes s. Also if any  
 man be in Christ, he is a New Crea-  
 ture ? And such an one can  
 truely say, and with comfort: yea  
 great boldnesse and confidence; I  
 liue no more, but Christ Iesus liueth in  
 me t. Of this Freedome Paul glo-  
 ried, where it is written: I am the  
 least of all the Apostles, that am not  
 meete to be called an Apostle, because

p vers. 22.

q Rom. 8. 10

r Gal. 5. 16

s Gal. 5. 24

t 2. Cor. 5.

7.



II. Cor. 15.  
9. 10.

X I. Tim. 1.  
12. 13. 14.

*I persecuted the Church of God. But by the Grace of God, I am what I am, and his Grace which was bestowed upon mee, was not in vaine. But I laboured more abundantly then they all, yet not I, but the Grace of God which was with me<sup>u</sup>. Also hee writeth thus of himselfe; I thanke Christ Iesus who hath inabled me, for that he counted me faithfull, putting mee into the Ministry, who was before a Blasphemer, and a Persecuter, and Iniurious<sup>x</sup>. But I obtained Mercy, because I did it ignorantly in vnbeliefe. And the Grace of God was exceeding abundant, with Faith and Loue, which is in Christ Iesus.* Here you see Paul proposing, or setting foorth himselfe as an example of one, that had obtained this *Freedome* which euery Iustified one, hath also obtained: as it is euident in Dauids example,

d. But example, who could say of himselfe,  
I am, when once hee had gotten this Free-  
dome, or Libertie. Thou hast deli-  
vered my soule from death, mine  
eyes from teares, and my feete from  
falling, Also o Lord, thou hast loo-  
sed my Bonds <sup>z</sup>.

y ps. 116.8.

z vers. 16.

O B.

But some will here object. Doe  
not the Children of God sinne, af-  
ter they are once *Iustified* by Faith  
in *Christ*? What say you then to  
that where it is written. If we say  
that we haue no Sinne, wee deceiue  
our selues <sup>a</sup>? Also in many things we  
offend all <sup>b</sup>, Also there is not a iust  
man upon earth that doeth good, and  
sinneth not <sup>c</sup>. And many moe  
Scriptures to the same purpose.

a 1. Io. 1.8.

b 1am. 3.2.

c Eccle. 7.

20.

ANS.

I answer, That there is great dif-  
ference betweene *hauiing* sinne, and  
*sinning*; betweene *sinning* altoge-  
ther *against purpose*, and *sinning*  
*with delight*, and *consent* of heart: be-  
tweene

tweene *failing* in the performance of good, and *doing* that which is *absolutely euill*: betweene *reigning* and *dwelling*. So that these Scriptures are thus to bee reconciled. The Saints after iustification haue *sinne dwelling*, not *reigning* in them, and hence it is, that in euery good *Purpose* they *faile much* in their performance, and giue offence to God, and many times to their brethren. And therefore they are taught *dayly* to *forgiue* their brethren<sup>a</sup>. And *dayly* to *aske* *forgiuenesse* of God, in the name of *Iesus Christ*<sup>b</sup>. Yet all this doth not proue that which some would vrge out of these, and such like places, that they *commit sinne*, and this is most euident: for if they should *commit*, then were they still the *seruants* of *sinne*, as it is written, *Whosoever committeth Sinne, is the seruant of sin*<sup>c</sup>.

<sup>a</sup> *Luc.* 17. 3.

4.

<sup>b</sup> *Mat.* 6. 9.

12. 14. 15.

<sup>c</sup> *Ioh.* 8. 34.

Such



Such an one is a transgressor of the Law<sup>d</sup>, he abideth not in Christ, neither did ever see him, or know him<sup>e</sup>. Such an one is of the diuell, neither is it possible for him that is borne of God to commit sinne<sup>f</sup>. For wheresoeuer the Sonne of God dwelleth and abideth, he doth manifest his abode there, by destroying the workes of the diuells. And howsoever it is objected that Paul doth crie out of his Body, and confesseth that hee cannot doe the good he would, but the euill which hee would not, yet obserue the same words, and hee shall answer for himselfe. Thus, Now if I doe that I would not, it is no more I, that doe it, but sinne that dwelleth in me<sup>h</sup>, not that reigneth in me, but dwelleth in mee. Thus Paul hath freed himself from committing sinne. So that then hee is thus to be vnderstood, that hee is

d 1. Iob. 3. 1.

e Ver. 6.

f Ver. 8. 9.

g Ver. 5.  
with 8.

h Rom. 7. 20

i 2. Cor. 5. 1.

2. 3. 4. 5. 6. 7

8.

Rom. 7. 24.

k Lu. 11. 21

22.

Iob. 10. 29.

Iob. 8. 35.

1 Rom. 6. 17.

is thus to be vnderstood, that hee  
 could performe nothing, so per-  
 fectly as he would. And this made  
 him grone vnder his *Tabernacle*, and  
 crie out, *O wretched man that I am,*  
*who shall deliuer me frō this body of*  
*Death.* So that the Saints *Freedom*  
 from the *reigning* power of Sinne,  
 remaines firme and vnshaken, and  
 it is most manifest, that where  
*Christ* hath once cast out the strong  
 man, hee as the stronger takes pos-  
 session neuer to bee dispossessed k.  
 And this is not the least benefite  
 that the *Children of God* doe enioy in  
*this life*, and for which they praise  
 God, as it is written, *God be thanked,*  
*ye were the seruants of Sinne, but ye*  
*haue obeyed from the heart the form*  
*of doctrine which was deliuered you.*  
 Also, the same Apostle writing to  
 the *Colossians*, giues thanks vnto the  
 Father, who hath made them meete to  
 be

the partakers of the inheritance of the  
Saints in light, and had deliuered the  
from the Power of Darkenesse, and  
translate them into the kingdome of  
his deare Sonne<sup>m</sup>. And this freedom  
for which they continually praise  
God, and which they most comfor-  
tably enioy, commeth by *embra-*  
*cing the Truth*, as it is written, *The*  
*Truth shall make you free<sup>n</sup>*. Where-  
as before they are *ouercome* of sinne  
and it is euident they are sins-flaues  
or *bondmen*, as it is written: *Of*  
*whom a man is ouercome, of the same*  
*is he brought into Bondage*. And  
Paul tels vs plainly, that as he him-  
selfe, so all of vs were by nature *ser-*  
*uants* to diuers lusts and *pleasures*.  
And this is one of the most excel-  
lentest benefits that we here enioy,  
and the *want* of this is *accompanied*  
with the want of *all the Rest* that  
haue beene before, or shall here-  
after

m Col. 1. 12  
13.

n Iob. 8. 32.

o Tit. 3. 3.



after be mentioned.

*Wisedome.*

p 1. Cor. 1.  
30.

q 1am. 1. 5.

Adde to this the vnsearchable *Wisedome*, which the *Saints* doe enioy euen here; such, as *Christ* is become their *Wisedome* P. These are *wise* indeede: and how can it bee but such should be *wise*? for whom *God* layeth vp sound *Wisedome*, and who may at any time when they want it, goe to *God* and haue it for the asking: as it is written, *If any of you lacke Wisedome, let him aske of God, that giueth to all men liberally and vpbraideth not: and it shall be giuen him* q. This is not that earthly, sensuall, and diuellish *Wisedome*, which is accompanied with bitter enuying and strife. But this is the *Wisedome from above*, that is first pure, then peaceable, gentle, easie to be intreated, full of mercy, and good fruits, without Partiality, without Hypocrisie, yea such as haue it will

will shew out of a good conuersation,  
his workes with meekenesse of wise-  
dome: This was one of the Reasons  
that Moses vsed to prouoke the  
people of Israel to obedience: shew-  
ing them, That it should bee their  
wisedome, and vnderstanding, in  
the sight of the Nations, which shall  
heare all these Statutes, and say:  
Surely this great Nation, is a wise,  
and vnderstanding people<sup>r</sup>. This  
was the wisedome, that made Io-  
seph famous in Pharaohs Court,  
and exalted him to bee Ruler ouer  
all Egypt. As it appeareth; by Pha-  
raohs speech; can wee finde such a  
man as this, in whom is the Spirit of  
God<sup>r</sup>. And Pharaoh saide vnto Io-  
seph, Forasmuch as God hath shew-  
ed thee all this, there is none so dis-  
creete and wise. Thou shalt bee ouer  
my house, and according to thy  
word, shall all my people be ruled<sup>u</sup>.

r Iam. 3. 13.  
14. 15. 16. 17

f Dent. 4. 6.

t Gen. 41. 38

u Vers. 39.

F

And

u *Prov.* 2.6.

a *Iob.* 32.7.

8.9.

b *Iob.* 33.1.

2.5.

And wee reade, that the *Lord* layeth vppe sound *wisedome* for the Righteous<sup>u</sup>: yea, as before hee is their *treasurer*. This *wisedome* appeareth in *Elihu*, where he reproveth *Iob*, and his three friends, and checketh them sharply for their grosse *ignorance*: As it is written of him, *I saide: Dayes should speake, and multitude of yeeres should teach wisedome: But there is a spirit in man, and the Inspiration of the Almighty, giueth vnderstanding. Great men are not alwayes Wise, neither doe the aged vnderstand Iudgement.*  
 a And a little after he saith, *wherefore Iob heare my speeches; I pray thee, and hearken to all my words. My words shal be of the vprightnesse of my heart, & my lips shal utter knowledge clearly* b. This *wisedome* was in *Dauid*, as it is euident where he saith; *O how I loue thy Lawe, it is my Meditation all the Day. Thou (ô Lord) through*



thy cōmandements hast made me wiser  
 then mine Enemies: for they are euer  
 with me, (that is, thy cōmandemēts  
 are euer with me.) I haue more Vn-  
 derstanding then all my Teachers,  
 for thy testimonies are my Meditati-  
 on. I vnderstand more then the An-  
 cients, because I keepe thy Precepts <sup>c</sup>.  
 Also it is saide of Steuen, that his  
 Aduersaries were not able to resist  
 the Wisedome, and Spirit by which  
 he spake <sup>d</sup>. Yea the Saints are saide  
 to be so wise, as that their mouthes  
 are as wels of Life <sup>e</sup>. Their Tongues  
 as choysse siluer <sup>f</sup>. Their mouthes  
 bring foorth Wisedome <sup>g</sup>. Their  
 lippes know what is acceptable <sup>h</sup>. Their  
 lippes <sup>g</sup> feed many <sup>i</sup>. Their fruite is  
 a Tree of Life <sup>k</sup>. They are all as well  
 watered gardens, and as springs of  
 water, whose waters faile not <sup>l</sup>. Yea,  
 our Lord hath saide, That such as  
 drinke of the water that hee shall  
 giue him: whosoever it be, shall neuer

<sup>c</sup> ps. 119. 97

98. 99. 100.

<sup>d</sup> Act. 6. 10.

<sup>e</sup> Prov. 10. 11

<sup>f</sup> Vers. 20.

<sup>g</sup> Vers. 31.

<sup>h</sup> Vers. 32.

<sup>i</sup> Vers. 21.

<sup>k</sup> Pro. 11. 30

<sup>l</sup> Is. 58. 11.

m 10.4.13.  
14.

n 10.7.37.  
38.

o Is. 41. 8.  
iam. 2. 23.  
p Gen. 17.  
18. 19.

thirst ; but the water that hee shall giue him, shall be in him a well of water, springing vppe into Euerlasting Life<sup>m</sup>. Also hee hath saide, If any man thirst, let him come vnto mee and drinke. Hee that beleeueth on me, as the Scripture hath saide, out of his belly shall flowe Riuer of water of Life<sup>n</sup>. This hee spake of the Spirit, which they that beleue on him should receiue. And how can it be, but they should be wise? that are become so familiar with God, as to be called his friendes, as was Abraham<sup>o</sup>; of whome God saide, shall I hide from Abraham the thing I doe? For I knowe him<sup>p</sup>. And speaking of beleeuers, he saith: yee are my friends, if yee doe whatsoever I commaund you. I shall no more call you seruants, (that is, when once you doe indeede beleue in me,) For the seruant knoweth not what his Lord doth, but I haue called you friendes,

for all things that I haue heard of my  
 Father, I haue made known vnto  
 you. 9. And surely the Lord will  
 doe nothing, but hee reueileth his se-  
 crets to his seruants the Prophets<sup>r</sup>.  
 Adde to this, The secret of the Lord  
 is with them that feare him, and hee  
 will shewe them his Couenant<sup>s</sup>.  
 Yea, these haue the mind of Christ.  
 As it is written of Paul, My speech  
 and my preaching, was not with enti-  
 sing wordes of mans Wisedome, but  
 in demonstration of the Spirit, and  
 Power. Howbeit wee speake Wise-  
 dome among them that are perfect,  
 yet not the Wisedome of this world,  
 nor of the princes of this world, which  
 come to nought. But wee speake the  
 Wisedome of God in a Mystery,  
 euen the hidden Wisedome, which  
 God ordained before the world vn-  
 to our Glory. Yea eye hath not  
 secne, nor eare heard, neither haue

q Io. 15. 14.

15.

r Amos. 3. 7.

s ps. 25. 14.



f 1. Cor. 2.

4. 5. 6. 7. 9.

10. 15. 16.

t 1. Io. 2. 11.

u Col. 1. 13.

Act. 26. 18.

u ps. 73. 22.

w Is. 1. 3.

entred into the heart of man, the things which God hath reuealed to vs by his Spirit: for the Spirit searcheth all things, yea the deepe things of God: Yea hee that is spirituall discerneth all things, yet hee himselfe is discerned of no man. For who hath knowne the minde of the Lord, that he may instruct him? But wee haue the minde of Christ<sup>f</sup>. Lo here as in a glasse, the wonderfull wisdom of a Child of God, in whom Christ dwelleth; whereas, before he walked in darkenesse, and knewe not whither he went, because that darkenesse had blinded his eyes<sup>t</sup>. He was held captiue vnder the Power of it<sup>u</sup>. He was foolish and ignorant, euen as a beast<sup>u</sup>. Yea Isaiah saith, that the Oxe knoweth his owner, and the Asse his maisters Crib<sup>w</sup>. But rebellious People doe not knowe, they doe not consider. And Ieremiah telles

vs,

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vs, that wicked men are brutish in knowledge <sup>x</sup>. And Salomon tearmes them, Prating fooles <sup>y</sup>, and simple ones <sup>z</sup>. And the Wisedome of this world is foolishnes with God. For it is written, He taketh the wise in their owne craftinesse <sup>a</sup>. Thus the inward Priuiledges which at this time shall be touched, being dispatched: in the next place, the outward benefits are to bee handled. These are also manifold, whither we respect the neere communion of the Saints, the glorious seruice of *Angels*, the wonderfull reconciliation of all the creatures, the abundance of all things necessary for the body to our selues, and children, and the certaine continuance of all this blessednesse. All these with many more, as clearely shine foorth in Scripture, as the former from within: Howsoever

F 4

the

x *Ier.* 10.8.

14.

y *Pro.* 10.8.

10.

z *Pro.* 1.22.a *1. Cor.* 3.

19.

Cōmunion  
of *Saints*.

the last, which is the certainty of the continuance of such a blessed estate, pertaineth to both outward and inward benefits. And first of the *Communion of Saints*. This is not the least benefit that they enjoy vpon *Earth*, nor the least tast of *Heauens happinesse*, here begun, to knowe that wee haue neere fellowship, and true familiaritie with all the *Saints* in the world: though we neuer sawe them face, to face: nor euer so much as heard of them by name. This was vsed as one helpe to comfort *Elijah* in his distresse, when he complained: *That he onely was left, and they sought his life, to take it away*. He receiued an answer; *That God had left him seuen thousand in Israel, all the Knees which had not bowed vnto Baal, & euery mouth, which hath not kissed him*.  
 a And it is no small comfort to the children

a 1. King. 19  
14. 18.



children of God, to knowe that albeit they liue where they haue but little fellowship, with Gods children, yet are they not destitute of their fellowship: but doe enioy the helpe of the effectuall feruent *prayers of all the Saints* in the world <sup>b</sup>.

<sup>b</sup> *Iam. 5. 16.*

Howbeit the enioying of their sweete *Communion*, face to face: and that in great multitudes, in times of *Peace*: as in the Apostles time, when they continued daily with one accord together, *and breaking bread from house to house, did eate their meate with gladnesse, and singlenesse of heart, Praying God* <sup>c</sup>. This sweete *Communion* of the Saints, face to face: and their bold familiaritie in the seruice and worship of God, is a most glorious priuiledge, and an excellent *Benefit*. <sup>e</sup> This Beautie and comelinesse, in these exercises of *Prayer* and *Prophecie*

<sup>c</sup> *Act. 2. 46. 47.*

phesy and breaking Bread: is noted  
 wher Christ saith of this his Spouse.  
*Thou art beautifull, O my Loue, as  
 Tirzah, comely as Ierusalem, terrible  
 as an Armie with Banners.* Also

in the same place. *who is shee that  
 looketh foorth as the Morning, Faire  
 as the Moone, cleare as the Sunne,  
 terrible as an Army with Banners.*

d Cant. 6. 4.  
 10.

d Mee thinkes, I heare Christ also  
 speaking of such an assembly; *Thou  
 hast rauished my heart, my sister, my  
 spouse: thou hast rauished my heart,  
 with one of thine eyes, with one chaine  
 of thy necke.*

e Cant. 4. 9.

And if Christ him-  
 selfe bee rauished with Comfort,  
 much more are the *Saints*: who  
 haue beene sometimes oppressed  
 with sorow, & horror: because that  
 they sawe themselues vnworthy of  
 being present at such glorious and  
 beautifull assemblies, by reason of  
 their *sinnes*: when these doe see,  
 and

and knowe themselves so blessed,  
as that they are now by Grace, be-  
come the Sonnes and Daughters  
of God, then they reioyce and say  
with Iohn, Behold what manner of  
Loue the Father hath shewed vnto  
vs, that we should be called the Sons  
of God<sup>f</sup>. That he should seperate  
vs to be the Sonnes and Daughters of  
the Lord Almighty<sup>g</sup>. That wee  
should haue Fellowship, not onely  
with the Father, and the Sonne, but  
such unspeakable comfort amongst the  
Saints in Light<sup>h</sup>. And surely the  
comfort of such Communion is set  
foorth plainly, where it is written:  
The Ransomed of the Lord shall re-  
turne, and come to Sion: with Songs  
and euerlasting Ioy vpon their heads:  
they shall obtaine Ioy and gladnesse,  
and sorrow and sighing, shall flee a-  
way<sup>i</sup>. Yea this is that feast spoken  
of, where it is written: And on this

f 1. Io. 3. 1.

g 2. Cor. 6.  
18.

h 1. Io. 1. 3.  
7.  
Col. 1. 12.  
13.

i 1. Is. 35.  
10.

mon-



k Is. 25. 6.  
7.

l Is. 49. 18.  
22. 23.

mountaine shall the Lord of hostes make vnto all people; a feast of fatte things, a feast of wine on the Lees, of fatte things full of Marrow, of wine on the Lees well refined. And he will destroy in this Mountaine the face of the couering: cast ouer all people, and the vaile that is spread ouer all Nations<sup>k</sup>. Also to this purpose is that where it is written of the Church. Lift vp thine eyes round about, and behold: all these gather themselues together, and come to thee, as I liue saith the Lord, thou shalt surely cloath thee with them all, as with an ornament: and binde them on thee as a Bride doth. Thus saith the Lord God: behold I will lift up mine hand to the Gentiles, and set up my standerd to the people, and they shall bring thy Sonnes in their armes, and thy daughters shall be carried vp on their shoulders. And Kings<sup>l</sup> shall be

be thy nourishing Fathers, & Queenes  
thy nourishing Mothers. Also, Thy  
watchmen shall lift uppe the voyce:  
with the voyce together shall they sing:  
for they shall see eye, to eye: when the  
Lord shall bring againe Sion. Breake  
foorth into Ioy, sing together yee wast  
places of Ierusalem: for the Lord  
hath comforted his people, he hath re-  
deemed Ierusalem<sup>a</sup>. Also, Thou shalt  
see and flow together, and thine heart  
shall feare and be enlarged, because  
the abundance of the Sea shall bee con-  
uerted vnto thee, the forces of the  
Gentiles shall come vnto thee<sup>b</sup>. Also,  
Reioyce yee with Ierusalem, and bee  
glad with her all yee that loue her  
reioyce for Ioy with her, all yee that  
mourne for her: That yee may sucke  
and be satisfied with the breastes of  
her consolations: that yee may milke  
out, and be delighted with the aboun-  
dance of her Glory. For thus saith  
the

<sup>a</sup> Is. 52.8.9.

<sup>b</sup> Is. 60.5.

c Heb. 66.  
10. 11. 12.  
13. 14.

d 1. Io. 3. 18.

e 1. Pct. 1. 22

f 1. Io. 3. 16.

g Rom. 16.

3. 4.

the Lord, Beholde I will extend Peace to her like a Riuer, and the glory of the Gentiles, like a flowing streame, then shall yee sucke, and be borne vpon her sides, and be dandled vpon her knees. As one whom his mother comforteth, so will I comfort you, and yee shall be comforted in Ierusalem. And when yee see this, your heart shall reioyce, and your bones shall flourish like an hearbe<sup>c</sup>. And how can they but reioyce in such assemblies, who doe loue one another not in word, and in tongue: but in deed and trueth<sup>d</sup>. Yea, their loue is feruent Loue, out of pure hearts<sup>e</sup>: yea such is the feruency of their loue, as that they cannot onely bee content to part with goods, but they can willingly lay downe their liues one for another.<sup>f</sup> This we see plainly in that example of Aquila and Priscilla<sup>g</sup>: who laide



laide downe their owne neckes for  
*Pauls* life. These are one anothers  
*Keepers*<sup>h</sup>. They doe watch ouer  
 one another<sup>i</sup>, *exhorting one ano-*  
*ther*<sup>k</sup>, *and prouoking to loue, and to*  
*good workes*<sup>l</sup>. And to this ende  
 they doe not only reioyce in great  
 assemblies in times of *Peace*, as be-  
 fore, but euen in the hottest times of  
 the most bloody persecution, they  
 cannot bee withholden, but will  
 come together thogh it cost them  
 their *Liues*<sup>m</sup>: witnesse their often  
 meetings in the time of the *Apo-*  
*stles*<sup>n</sup>. Yea, though they were  
 drawen and haled out by violence  
 before *Magistrates*<sup>o</sup>: yea they re-  
 ioyce at the very sight one of ano-  
 ther, and receiue one another with  
 feare and trembling<sup>p</sup>: they are  
 ready to performe the basest offi-  
 ces one for another, as to wash one  
 anothers feete<sup>q</sup>. And the rather,  
 because

h *Gen. 4. 9.*

i *Heb. 13. 17*

k *Heb. 3. 13*

l *Heb. 10. 24*

m *Act. 20.*

24.

n *Act. 4. 12.*

17.

o *Iam. 2. 6.*

p *2. Cor. 7.*

15. 16.

q *Io. 13. 14.*

15.

r 1. Cor. 6. 18  
 Io. 1. 12. 13.

f Rom. 8. 17.

f Reuel. 15. 3  
 e Eph. 3. 14.  
 u Eph. 3. 14.  
 15.

because of the high esteeme they haue one of another, when they consider one another, not as the sonnes and daughters of an earthly King, which would procure an high esteeme, if it were but so; but they consider one another, as the sonnes and daughters of the Lord Almighty<sup>r</sup>: yea when they vnderstand themselves to bee no lesse then heires *with God, and coheires with Christ, this is that which doeth knit them together*, and makes them to thinke, that all they doe one for another, to be too too little<sup>f</sup>. What should bee more spoken? great is the comfort that Gods children haue one from another, and the sweet *Communion* amongst the *Saints*, is not to be expressed. And how can it be? but such as are *Subiects of one Kingdome<sup>f</sup>, Citizens of one Citie<sup>r</sup>, Seruants of one Family<sup>u</sup>, Sonnes*

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Sonnes and Daughters of one Father,  
and Mother w; Branches of one vine,  
precious stones of one building<sup>x</sup>, mem-  
bers of one body, y yea one body & one  
Spirit<sup>z</sup>. How is it possible but such  
should be neerely lincked together  
in Loue, & haue so especiall famili-  
aritie amongst themselves, and be  
maruellous comfortable one to  
another? And therefore these may  
bee iustly called: *A chosen genera-  
tion, a Royall Priesthood, an holy Na-  
tion, a peculiar people*: a seeing by  
his Loue, they do shew forth the prai-  
ses of him who hath called them out  
of Darknesse, into his marvellous  
Light. And this is not the least  
beginning of Heauen vpon Earth:  
nor the least tast of that vnspeake-  
able comfort the Saints shall en-  
joy at the right hand of God in the  
Heauens for euermore. Adde to  
this the comforts wee haue by the  
G seruice

<sup>w</sup> Gal. 4.26

I. 15. 1. 2. 5

<sup>x</sup> 1. Pet. 2. 5

<sup>y</sup> 1. Cor. 12.

27.

<sup>z</sup> Rom. 12. 5

Eph: 4. 4.

a 1. Pet. 2. 9

Guard of  
Angels.



b *Heb.1.14.*c *Psal.34.7*a *Mat.18.*

10.

b *Pf.68.17.*

seruice of the blessed spirits, the  
*Angels<sup>b</sup>. who doe encampe round a-*  
*bout such as feare God, to deliuer*  
*them from euill<sup>c</sup>.* These blessed  
 and louing spirits, doe alwayes be-  
 hold the face of God, as ready exe-  
 cutioners of his vengeance vpon  
 any such as dare to offend the  
*Saints*: as it is written. *Take heede*  
*that yee despise not one of these little*  
*ones which beleue in mee, for I say*  
*unto you (saith our Lord) that their*  
*Angels in Heauen doe alwayes behold*  
*the face of my Father which is in Hea-*  
*uen<sup>a</sup>.* This assistance of Angels  
 is euident, plentifully in holy scrip-  
 ture, as where it is written. *The*  
*Chariots of God are twenty thousand,*  
*euē thousands of Angels:* *The*  
*Lord is among them as in Sinai, in*  
*the holy Place<sup>b</sup>.* Now that these  
 Chariots doe attend Gods chil-  
 dren, and are their host, as *Iacob*  
 calls them, where before his gre

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distresse these met him, and when  
 he sawe them, he said: This is Gods  
 host<sup>c</sup>, or that host wherewith God  
 defendeth his children, as it is e-  
 uident by that example of *Elisha*,  
 who when his seruant had gone  
 forth in the morning and scene a  
 great host of the *Syrians* compas-  
 sing *Dothan*, with horses and cha-  
 riots, and saide vnto him: *Alasse*  
*my maister, how shall we doe?* *Eli-*  
*sha answered: Feare not, for they*  
*that be with vs, are more then they*  
*that be with them.* As if hee would  
 haue said, if thou didst see how we  
 are guarded with horses, and cha-  
 riots of greater power then those.  
 Thou wouldest not bee affraide as  
 thou art. But his seruant not vn-  
 derstanding any such safetie that  
 they had, *Elisha* prayed vnto the Lord  
 and saide, *Lord I pray thee open his*  
*eyes that hee may see. And the Lord*

c Gen. 32.1.  
 2.

d 2. King. 6.  
16. 17.

c Ver. 15.

opened the eyes of the yong man, and hee sawe. And behold the Mountaine was full of horses, and Chariots of Fire, round about Elisha. Here it is euident, that the seruants and children of God are alwayes attended with a powerfull host, for if we do but cōsider of this history, it will appeare, that by this is noted the safe estate, not of *Elisha* alone, but of all the Saints of God. As first, it is euident by two things, that *Dothan* was compassed about with hilles; one was, that the young man sawe them compassing the Citie<sup>c</sup>. Against this, some may say, that it was more likely that it was vpon a hill, but this reason it selfe will conuince, for then one man could see but part of the Army, on what side soeuer of the hill hee should stand, but the next thing makes it plaine, where it is

said



2, and said, They came downe vnto him d. d Ver. 18.

By this it is cleare that Dothan stood in a valley, and was compassed round with hilles: and therefore it must bee, not a bodily, but a spirituall Mountaine, vpon which that yong man sawe his maister, as another thing makes more manifest, which is, *the opening of his eyes*, which were open before in an ordinary manner, for hee was not blinded that could discover an Army of men, and so we haue here the spirituall lastetie of *Elisba*, and so of all the children of God, to whome *Gods Angels* are an hoste compassing them about continually. For so it is also expressely written, *That we are come to Mount Sion, to an innumerable company of Angels*<sup>e</sup>. So wee see that *Eliab* in his distresse was fed by an *Angell*<sup>f</sup>, *Daniel* comforted by an *Angell*,

<sup>e</sup> Heb. 12.

22.22.

<sup>f</sup> 1. King. 19.

5.7.

g *Dan. 9. 21*h *Dan. 3. 28*i *2. Chr. 32.*

20.

k *2. King.*

19. 35.

*2. Chro. 32.*

21.

*Creatures  
Loue.*

gell 8, *The three children kept by an Angell<sup>h</sup>. And the readinesse of that Angell at the prayer of Isaiah, and Hezekiah, when they cryed to Heeuen<sup>i</sup>. That Angell speedily, euen in one night slewe an hundred, fourescore and fve thousand, all mighty men of valour: Leaders, and Captaines<sup>k</sup>. Here you see the readinesse of these blessed and powerfull spirits to protect, or defend Gods children, and to execute vengeance vpon their aduersaries, and this is not our least benefite, that wee here enioy, and no small beginning, but a very great taste of the powers of the world to come.*

These are not alone, but wee may adde the *Loue* of the *Creatures*, yea of all the *Creation* to the children of God; Their vnwillingnesse to hurt them, and their readinesse

to

to doe them good. The reason is, it was Gods ordinance at first in mans innocency: to him was giuen the Lordship of them all, as it is plaine, *God blessed them, and God saide vnto them, bee fruitfull and multiply, and replenish the earth, and subdue it, and haue dominion ouer the Fish of the Sea, and ouer the Fowle of the Aire, and ouer euery li- ling thing that moueth vppon the earth 1.*

1 Gen. 1.28.

Now albeit this was lost by our disobedience in *Adam*: yea, wee were deprived of any good: yet wee being againe recouered by *Christ*, these are also recouered to vs. This appeareth plainly by the Scriptures thus, when *Adam* had sinned, then beganne the whole creation, to groane vnder the bur- den thereof, as it is written: vnto *Adam* God saide, *Because thou hast*



m Gen. 3. 17  
18.

a Gen. 3. 17.  
18.

b Gen. 4. 12

c ps. 107. 37  
34

d Gen. 6. 12.  
13. & 8. 21.

e Gen. 9. 15

hearkned to the voyce of thy wife, and  
hast eaten of the Tree, of which I com-  
maunded thee, saying: Thou shalt  
not eate thereof, Cursed is the  
ground for thy sake: in sorrowe  
shalt thou eate of it all the dayes  
of thy Life <sup>m</sup>. Thornes also and  
Thistles shall it bring forth to  
thee <sup>a</sup>. Also when Cain had kil-  
led his Brother, this was a part of  
his Curse: when thou tillest thy  
ground it shall not hencefoorth yeeld  
unto thee her strength <sup>b</sup>. Also it is  
written: that God turneth riuers  
into a wildernesse, and water springs  
into a dry ground. A fruitfull  
Land into barrennesse, for the wic-  
kednesse of them that dwell therein <sup>c</sup>.  
Also the olde world was drowned  
for the wickednesse of man <sup>a</sup>. And  
Sodome and Gomorrah with those  
other Cities were burnt for the  
sinnes of the inhabitants <sup>e</sup>. Con-  
tra-

trariwise the *Earth* hath beene blessed, and the habitatiōs of the Saints preserved for their *Sakes*. Witnesse that blessing, with which *Isaac* his field was blessed in a yeere of famine: hee sowed and receiued an hundred-fold in the same yeere<sup>f</sup>. And for *Iosephs* sake, all that was in the Egyptians house, and in the field: the blessing of the Lord was vpon it<sup>g</sup>. And so it is also written, that when men shall haue repented, and pertake by *Faith* in the blood of *Christ*, of the *Glorious* Libertie of the *Sonnes* of *God*: The Creatures shall reioyce with them in these wordes, *They shall goe out with Ioy, and bee ledde forth with Peace: The Mountaines and the Hilles shall breake forth before them into singing, and all the Trees of the Field shall clappe their handes*<sup>h</sup>. And amongst other blessings that the Church

f *Gen.* 26.

12.

g *Gen.* 39. 5

h *Is.* 55. 12.

i Is. 65. 21.

k Luc. 19. 9.

l Louit. 26.  
Dent. 28.

Church is promised when shee shall bee glorious euen on earth: this is one, *that they shall build houses and inhabite them, and they shall plant vineyards, and eat the fruites of them*<sup>i</sup>. So spake our Lord of Zacharias, *This day is saluation come to this House, for so much as he is also the Sonne of Abraham*<sup>k</sup>. This is very manifest, if wee consider the blessings, and the Curses promised, and denounced to and against the obedient, and *disobedient*<sup>l</sup>. So that hence we may now truly conclude, *That the earnest expectation of the Creature, waiteth for the manifestation of the Sonnes of God. For the Creature was made subiect to vanitie, not willing, by reason of him who hath subiected the same in hope: Because the Creature it selfe also shall be deliuered from the bondage of corruption, into the glorious Libertie of*  
the



the Children of God. For we knowe  
that the whole Creation groaneth,  
and trauaileth in paine together vntill  
now<sup>m</sup>. And it is euident that the  
creatures are freed from bondage,  
when Gods children are made ma-  
nifest, to bee such: as it is plaine  
by this one Scripture, if there  
were no more. *A righteous man  
regardeth the life of his beast, but  
the tender mercies of the wicked are  
cruell<sup>n</sup>.* But all this being but a  
passage to this *Loue* of the Crea-  
tures to vs; when we are once re-  
conciled to God, and the restitu-  
tion of them to their former liber-  
tie, we will come yet to that which  
shall manifestly discouer this, as  
where it is written. *That the man  
whom God chasteneth, whom he ma-  
keth sore, and bindeth up: whom he  
woundeth, and his hands make whole:  
Such an one shall be deliuered in six  
troubles,*

m Rom. 8. 19  
20. 21. 22.

n Pro. 12.  
10.

o Job. 5. 17.  
23.

troubles, and in seuen none euill  
shall touch him: He shall not bee af-  
fraid of the Beastes of the Earth;  
for hee shall bee in league with the  
stones of the Field, and the beastes of  
the Field shall be at Peace with him.  
Also where God speakes of recon-  
ciling a people to himselfe, wee  
haue the same thing set forth thus,  
That Day I will make a couenant for  
them with the Beastes of the Field,  
and with the foules of Heauen, and  
with the creeping thinges of the  
ground, and I will breake the Bowe,  
and the Sword, and the Battell out of  
the Earth, and i will make them to  
lye downe safely; And I will betroth  
thee vnto me for euer, Yea I will be-  
troth thee vnto me in Righteousnes,  
and in Iudgement, in louing kindnesse,  
and in mercies, I will euen betroth  
thee vnto me in Faithfulnesse, and  
thou shalt knowe the Lord. And it  
shall

shall come to passe in that Day I will  
 heare saith the Lord, I will heare the  
 Heauens, and they shall heare the  
 Earth: And the Earth shall heare the  
 Corne, and the wine, and the Oyle,  
 and they shall heare Iezreel P. Also  
 wee haue the expresse promise of  
 God, where it is written: Thus saith  
 the Lord that created thee ô Iacob,  
 and kee that formed thee ô Israel:  
 feare not; for I haue redeemed thee,  
 I haue called thee by thy name, thou art  
 mine: when thou passest through the  
 waters I wil be with thee, and through  
 the riuers they shall not overflowe  
 thee: when thou walkest through the  
 fire thou shalt not be burnt, neither  
 shall the flame kindle vpon thee: For  
 I am the Lord thy God, the holy one  
 of Israe: thy Sauior<sup>a</sup>. Also, be-  
 hold I haue created the smith that  
 bloweth the coales in the fire, and that  
 bringeth foorth an instrument for his  
 worke,

P Hos. 2. 18.  
 22.

a Is. 43. 1.  
 2. 3.



b *Is. 54. 16.*c *Ex. 14. 21*d *Num. 16. 32. 33.*

*worke, and I haue created the water  
 to destroy. No weapon that is for-  
 med against thee shall prosper, and e-  
 uery tongue that shal rise against thee  
 in Iudgment, thou shalt condemne.*  
 Of this league betweene Gods re-  
 conciled children, and the Crea-  
 tures, there are many examples  
 found in Scriptures, yea such as  
*God* hath but respected outward-  
 ly, haue receiued this priuiledge.  
 As of the readinesse to fight for  
 Gods children, and take part with  
 such as *God* hath fauoured: as the  
 readinesse of the sea and the wind,  
 to make way for the children of *Is-  
 rael*, to passe thorow as on dry land<sup>c</sup>.  
 And of the earth, how ready was  
 it to open her mouth, and to swal-  
 low vp *Corah Dathan*, and *Abiram*,  
 and all their rebellious company,  
 who were *Moses* aduersaries. Al-  
 so how ready was the fire, to con-  
 sume

sume 250. more of that proude  
 Conspiracy <sup>e</sup>. How ready was  
 the *Sunne* and *Moone* to stay their  
 course, till *Iosbua* and the people of  
*Israel* had auenged themselves on  
 their enemies <sup>f</sup>. Also that glori-  
 ous Song of *Deborah*. They fought  
 from Heauen, the *Starres* in their  
 courses fought against *Sisera* <sup>g</sup>. How  
 readily did the *Rauens* bring *fleshe*  
 and bread morning and euening to  
 refresh *Elijah* <sup>h</sup>? How readily came  
 those *Beares* to teare the children,  
 that mocked *Elisba* <sup>i</sup>. Also how  
 readily did that fire descend from  
 Heauen, to consume those two  
 proude *Captaines*, and their fif-  
 ties <sup>k</sup>. How readily did the fire  
 drowne those valiant men, that  
 undertooke the casting of the  
 three *Children* into the *firie for-*  
*nace* <sup>l</sup>? Also how speedily did those  
*Lions* euen breake all the bones in  
 pieces

<sup>e</sup> ver. 35.

<sup>f</sup> *Ios. 10. 13.*

<sup>g</sup> *Iudge. 5.*  
20.

<sup>h</sup> *1. King.*  
17. 6.

<sup>i</sup> *2. King. 2.*  
24.

<sup>k</sup> *2. King. 1.*  
10. 12.

<sup>l</sup> *Dan. 3. 22.*

m Dan. 6.  
22.25.

n Dan. 3. 26  
27.

o Dan. 6. 23.

peeces of Daniels enemies, ere  
they came at the ground. On the  
contrary we see their vnwillingnes  
to touch Daniell for hurt<sup>m</sup>. And of  
the three children *Shadrach, Me-  
shach. and Abednego*. That freedom  
from the fire, is wonderfull: of  
whom wee reade: *That when they  
came forth out of the midst of the fire,  
And the Princess, Gouvernour, Cap-  
taines, and the Kings Counsellours  
being gathered together saw them,  
upon whose bodies the fire had no  
Power, nor was an haire of their head  
singd, neither were their coates  
changed, nor the smell of fire had pas-  
sed on them<sup>n</sup>*. And of Daniel it is  
recorded, *That where he was taken  
out of the Lions denne, no manner of  
hurt was found upon him because, he  
beleued in his God<sup>o</sup>*. And thus you  
haue the Loue of the creatures and  
the certainty of their reconciliation  
of



to the Children of God, when  
 since they themselves are reconciled.  
 For if they haue beene so ordered  
 before their reconciliation  
 that they haue not touched them  
 or hurt, but haue fought for them,  
 how much more when they are re-  
 conciled; and made manifest in-  
 deed, to be the Sons and Daugh-  
 ters of the Lord Almighty. And  
 surely this is no small outward be-  
 nefit, neither is it slightly to be pas-  
 sed ouer, as many vie, but seriously  
 to be weighed and considered of,  
 that the praise of that may be ren-  
 dered vnto the giuer thereof, as wel  
 as for the rest.

Another outward Benefit which  
 much enjoy is the Aboundance of  
 all good things for the body, and  
 that to themselves and their chil-  
 dren. That this may appeare plain-  
 ly, let vs consider of such Scrip-  
 tures

*Aboundance  
 of outward  
 Ritches.*

H

tures

p 1.Tim.4.8

q 1.Tim.6.  
6.a Levit. 26.  
4.10.

tures as doe make it manifest, as where it is written : *Godlinesse is profitable vnto all things* P : Also, *Godlinesse with contentment is great gaine* q. Againe, we finde it an expresse promise to beleeuers, or such as yeeld willing obedience to Gods Commaundements. That they shall haue *Raine* in due season and their *Land* shall yeelde her increase, and the trees of the field shall yeeld their fruit. And their threshing shal reach vnto the vintage, and their vintage shall reach vnto the sowing time, and they shall eat their bread, to the full, and they shall eat olde stone, and bring foorth the old, because of the new<sup>a</sup>. Also in another Place it is written of them thus : If thou shalt hearken diligently to the voyce of the *Lord thy God*, to obserue and doe all his Commandements,

ments, which I command thee this  
 Day, that the *Lord* thy *God* will set  
 thee on high, aboue all the *Nati-*  
*ons* of the *Earth*, and besides many  
 other blessings there mentioned,  
 there are these: The *Lord* shall  
 commaund the blessing vpon thee  
 in the *storehouses*, and the *Lord*  
 shall make thee blentious in good-  
 nesse in the fruite of thy *Body*, in  
 the fruite of thy *Cattell*, and in the  
 fruite of thy ground. The *Lord*  
 shall open to thee his good Trea-  
 sure, the Heauen to giue the Raine  
 to thy Land in his *Season*, and to  
 blesse all the worke of thine Hand,  
 and thou shalt lend vnto many  
 Nations, and shalt not borrow<sup>b</sup>.  
 Also it is written, *At destruction*  
*and famine thou shalt laugh*<sup>c</sup>. Also,  
 Feare the *Lord* yee his *Saints*, for  
 there is no want to them that feare  
 him. The young *Lions* doe lacke and  
 suffer

<sup>b</sup> *Deut.* 28.

*1.* 12.

<sup>c</sup> *Iob.* 5. 22.



d ps. 34. 9.  
10.

c ps. 84. 11.

suffer hunger, but they that seeke the Lord, shall want no good thing<sup>d</sup>. If such as doe but seeke the Lord, shall haue sufficient without want, how much more will God open his hand euen wide to such as haue found him, and doe walke with him. Also The Lord is a Sunne, & shield, the Lord wil giue grace, & glory, & no good thing will he withhold from them that walk vprightly<sup>e</sup>. Also it is one of the promises made to the Saints by *Ezechiel*. That God will cause them to dwell in the Cities, and the waistes shalbe builded. And the desolate Land shall bee tilled, whereas it lay desolate, in the sight of all that passed. And they shal say the Land that was desolate is become like the Garden of *Eden*, and the wast and desolate, and the ruined Cities are become fenced, and are inhabited. Adde to this that where our blessed Redeemer ma-

keth many such promises, for the  
 incourgement of his Redeemed  
 ones, as where he willes vs to take  
 no thought for our liues; what we  
 shall eat, or what we shall drinke,  
 nor for our bodies, what we shall  
 put on. Is not the life (saith hee)  
 more then Meate, and the Body  
 more then Raiment? Also, if hee  
 should say: haue I giuen you the  
 more, and wil I deny you the lesse?  
 Hath your Father giuen you Life,  
 and will hee denie food? Hath he  
 giuen you Bodies, and will with-  
 hold Raiment? *who clotheth lillyes,*  
*who feedeth Rauens?* is it not your  
 Father? and are yee not much  
 better then they? Doth God pro-  
 uide so for the worser, and will hee  
 not prouide for the better<sup>f</sup>? And  
 where *Peter* demaunded of our  
 Lord, what they should haue: vr-  
 ging that they hadde forsaken all.

*f Mat. 6. 25*  
*26. 27.*

g *Mat.* 19.  
27.29.  
h *Luc.* 18.  
30.

i *Marc.* 10  
29.30.

Our Lord hauing answered them with a peculiar promise, addeth also for our instruction: *Verily I say vnto you, Euery one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or landes, for my names sake shall receiue an hundred fold &c.* Luke writeth, manifold more in this present time <sup>h</sup>. And Marke hath thus written. *There is no man, that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake and the Gospelles: But hee shall receiue an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions, and in the world to come eternall life* <sup>i</sup>. Now that these promises doe extend, or stretch euen to our children, is euident where it is written: *I haue*

*bcene*



beene young, and now am olde, (saith  
 David) yet haue I not seene the Righ-  
 teous forsaken, nor his seede begging  
 bread. Hee is euer mercifull and  
 lendeth, and his seede is blessed<sup>k</sup>. And <sup>k</sup> ps. 37. 25.  
 it is also written. Blessed is the man <sup>25.</sup>  
 that feareth the Lord, that delighteth  
 greatly in his Commaundements, his  
 seede shall be mightie vpon Earth, the  
 generation of the vpright shall be bles-  
 sed<sup>l</sup>. And wee reade, that bles- <sup>l</sup> ps. 112. 2.  
 sed is euery one that feareth the Lord,  
 and that walketh in his wayes. For  
 thou shalt eat the labour of thy hands,  
 O well is thee, and happy shalt thou be!  
 Thy wife shall be as the fruitfull vine,  
 by the walles of thine house, thy chil-  
 dren like oliue plants, round about thy  
 table. Also it is a promise to the  
 Saints: That they shall not labour  
 in vaine, nor bring foorth troubles,  
 for they are the seede of the blessed of  
 the Lord, and their of-spring with <sup>m</sup> Is. 65. 23.  
 them<sup>m</sup>.

*them.* So that you see it most manifest that the childreu of God shall neuer want any good thing for themselves or their seede, and how can it be, that they should, seeing they haue the promise of God: Yea, of the God of Truth: The God that cannot lye <sup>a</sup>.

*a Deu. 32.4.*

*Tit. 1.2.*

*Obiect.*

But some obiekt that Gods children haue bene destitute, yea that the Ministers of Christ are approued by their patience in distresses and necessities, *And that some shall be throwne to hell at the day of iudgement*, because they haue not releued the hungry, thirsty, naked, sick, imprisoned, and wandring Saints, And *Lazarus* say they was a begger. For the better and more speedy answer of these and all other such obiections against such plain Scriptures, as are before set down. Obserue alweyes this rule that the

*Answe.*

*Note.*

*the*

the plainest & the most in number are  
 neuer to be regarded, and other Scrip-  
 tures that are more obscure and darke  
 to be suspected, the reason of this  
 rule is, that the word of the Lord is  
 pure and cannot admit demini-  
 shing or addition, as it is written,  
*Every word of God is pure*, adde thou  
 not vnto his words lest hee re-  
 proue thee and thou bee found a  
 Liar<sup>b</sup>. And let God be true and euery  
 man a liar<sup>c</sup>. The testimony of the  
 Lord is sure making wise the sim-  
 ple<sup>d</sup>. Also, *wisdom* saith, *Heare,*  
*for I will speake of excellent things,*  
*and the opening of my lips shall bee*  
*right things, for my mouth shall speake*  
*truth, and wicked is abomination to*  
*my lips. All the words of my mouth*  
*are in righteousness, and there is no-*  
*thing froward or peruerse in them.*  
 They are all plaine to him that under-  
 standeth, and right to them that finde  
 know-

<sup>b</sup> Pro. 30. 5.

<sup>c</sup> Rom. 3. 4.

<sup>d</sup> Ps. 19. 7.



*c* Pro. 8. 6. 7.  
8. 9.

knowledge<sup>e</sup>, out of these, *this Rule is gathered.* That such as haue vnderstanding, do know that the Scriptures are not so darke and crooked, and peruerse, or froward, as men do make them: neither do they all crosse one another. And therefore the answer is, that that of *Lazarus* is a parable, noting thus much, that howsoeuer Gods children are esteemed miserable and wretched here, and rich men see light by them: yet hereafter their estate shall bee so different as that wicked men would change their mindes, if it were possible, but then it will be too late. And in a word *The necessitie, distresse hunger, thirst, and such like miseries of Gods children, are onely in seeming.* The truth is, they are euer in a maruellous comfortable estate, howsoeuer their aduersaries iudge no & according

ding to their iudgement of the estate of Gods children, shall they be iudged at the last day. For they do indeede account them a cursed company of People, worthy of all shame and reproch: They oppresse them, draw them before iudgement seates, mock them, rent their garments from them, withdraw from the al succor, and do scarce account them worthy of the licking of their dogges: yea, they keepe them as much as in them lieth, from the means of life or comfort. And in this sence are they sayd to be destitute, hungry, thirsty, naked, sicke, strangers, in necessitie, & distresse, in heauinesse, sorrowfull, poor, yea, most miserable: but here obserue the *Loue of God*. These tyrants that shall bee damned, and perish eternally at the last day, for handling the Saints thus, and for  
not

f *Mat.* 25.  
41. 42. 43.

g *Io.* 16. 1.  
2. 3.

h *Iude* 15.

i *2. Cor.* 4.  
8. 9.

k *2. Cor.* 6.  
10.

l *2. Cor.* 12.  
10.

m *1. Pet.* 1. 6.  
n *Mat.* 5. 12

not stretching out their hands to  
releue them<sup>f</sup>. These bloody Ty-  
rants that thinke they do God ser-  
uice, (through their blindnesse)  
when they kill the Saints<sup>g</sup>, and  
speake hard things against them<sup>h</sup>.  
They are deceiued, for though the  
Saints are troubled on euery side,  
yet are they not distressed, though  
perplexed, yet not in despaire,  
though persecuted, yet not forsa-  
ken: cast downe, but not destroy-  
ed<sup>i</sup>. They are as sorrowfull, yet al-  
way reioycing, as poore, yet ma-  
king many rich; as hauing no-  
thing, yet possessing all things<sup>k</sup>:  
yea, they take pleasure in infirmi-  
ties, in reproches, in necessities, in  
persecutions, in distresses, for  
Christs sake<sup>l</sup>. And when such Ti-  
rants thinke they are in great hea-  
uinesse, then doe they greatly re-  
ioyce<sup>m</sup>, yea they are exceeding  
glad<sup>n</sup>,



glad, so that they reioyce with  
 Joy vnspeakeable and full of Glo-  
 ry<sup>o</sup>: for they can bee abased and  
 they can abound, they haue lear-  
 ned in what estate soeuer there-  
 with to be content: yea they pos-  
 sesse the hundred-fold gaine of  
 godlinesse<sup>a</sup>, notwithstanding the,  
 bloodiest persecutiō of their most  
 raging aduersaries: Yea in all, they  
 are more then conquerors, and  
 though they are slaine all the day  
 long, and are accounted euen as  
 sheepe appoynted for the slaugh-  
 ter: yet in all this they know God  
 is faithfull: and the issue shall bee  
 his glory, and their euerlasting  
 good<sup>b</sup>. And so you see clearly  
 that the promises of God are yea,  
 and Amen *in Christ Iesus*; and per-  
 uerted Scriptures doe not darken  
 them a Iot, to such as walke by  
 Faith and not by sight<sup>c</sup>.

Lastly,

<sup>o</sup> *Luc. 6. 23.*

<sup>1</sup> *Pet. 1. 7. 8.*

<sup>P</sup> *phil. 4. 11.*

<sup>a</sup> *1. Tim. 6. 8.*

<sup>b</sup> *Rom. 8. 28*

<sup>c</sup> *2. Cor. 5. 7*

Continuance.

d Ps. 125. 1

e Ps. 121. 3

f Ps. 15. 5.

Lastly, that wee may truly, (though not fully) see this beginning of *Heauen upon Earth*, and the excellency of the estate of Gods children, euen whiles they are yet on *Earth*: Let vs consider what the Scripture speaketh of their safetie, and assured continuance, in this condition. Thus the Scripture speakes plainely; *They that trust in the Lord shall neuer be remooued, but abide for euer* <sup>d</sup>. Also, *hee will not suffer thy foote to be mooued, and hee that keepeth thee, will not sleepe* <sup>e</sup>. And hauing described an inhabitant of *Sion*, or a *Iustified childe of God*. The Prophet David affirmeth by the holy Ghost. *That he shall neuer be mooued* <sup>f</sup>. Also our Lord himselfe had said, that whosoever heareth and doeth his sayings, is like vnto a wise man; *which built his house upon a Rocke. And the raine descended,*

scended, and the flood came, and the  
winde blewe, and it beate vpon that  
house, and it fell not, for it was foun-  
ded vpon a Rocke g. And Luke  
writeth his wordes thus, whosoever  
commeth to mee, and heareth my say-  
ings, and doeth them, I will shewe  
you to whom hee is like: Hee is like a  
man which built an house, and digged  
deepe, and laide the foundation on a  
Rocke, and when the flood arose, the  
streame beate vehemently vpon that  
house and could not shake it, for it was  
founded vpon a rocke h. So of the  
whole Church it is written: vpon  
this Rocke will I bulde my Church,  
and the gates of Hell shall not preuaile  
against it i. Now because in this  
Scripture we read that hee saide:  
Thou art Peter, & vpon this Rock. &c.  
The name Peter signifying a stone:  
hence there are some would haue  
the Church to be built vpon Peter,  
others

g Mat. 7. 24  
25.

h Luc. 6. 47  
48.

i Mat. 16.  
16. 18.



others vpon *Peters confession*. Both these are deceiued: howbeit the latter seeme to come somewhat neerer the trueth: and their errors especially of the former sort, is as was the errors of those false witnesses that stood vp against Christ, and testified. That if they would destroy the Temple at *Ierusalem*, which was fortie and sixe yeeres in building, he would raise it vppe againe in three dayes: whereas it is euident, he spake of the Temple of his Body. So doe these apply that to *Peter* and to *Peters confession*, which was but a voice which shold be applied to *Christ* himselfe, who is indeede the Rocke, as hee is expressly called by *Paul*, where hee writeth thus. *Our Faithers did all eate the same spirituall meate: and did all drinke the same spirituall drinke, for they dranke of the spiritu-*

all

Both the later and the former of these was effected by the death of Christ himselfe being the chiefe corner stone m. Also the same Paul writeth thus, other foundation can no man lay, then that which is laide, which is Iesus Christ n. And let vs adde to all these that of the Prophet Isaiah, where it is thus written. He that walketh righteously, and speaketh uprightly, he that despiseth the gaine of oppressions, that shaketh his hands from holding of bribes, stoppeth his eares from hearing of blood, and shutteth his eyes from seeing euill, he shall dwell on high: his place of defence shall bee the Munitions of Rockes o. Thus by these it appeareth plainly, that the children of God are so  
I safe,

1 1. Cor. 10.

4.

m Eph. 2. 20

n 1. Cor. 3.

11.

o Is. 33. 15.

16.

p Phil. 1. 6.

safe, and firme, and their estate is so stable, and vnmoueable, as that they cannot fall, no not so much as be shaken: for they are built vpon the Rocke Christ, euen the Foundation of the Prophets and Apostles. *And the gates of hell shall neuer preuaile against it:* So that our condition is not fickle, subiect to change, or vncertaintie, but we are confident, that hee that hath begunne a good worke, wil finish it. *Wherefoeuer hee beginnes it, to the day of the Lord Iesus Christ. And our Lord saith: My sheepe, heare my voyce, and I know them: and they followe mee. And I giue vnto them eternal life, and they shall neuer perish, neither shall any man plucke them out of my hand. My Father which gaue them me is greater then all, and no man is able to plucke them out of my Fathers hands, I and*



my Father are one <sup>q</sup>.

But some object, that men may taste the heauenly gift, be partakers of the holy Ghost, taste the good word of God, and the powers of the world to come; yea, bee so enlightened, that they receiue the knowledge of the Trueth, and bee sanctified by the blood of the Covenant, and yet after all this, fall away, and become aduersaries <sup>2</sup>. Yea turne from the holy Commaundement <sup>b</sup>.

I answered, these are saide to receiue the knowledge of the trueth, and afterwards to fall away, and to turne from the holy Commaundements, are such as are lifted vp with Capernaū, with a seeming blessednesse <sup>c</sup>. They onely thinke they stand <sup>d</sup>, the vncleane spirit is cast out, but they remaine emptie swept and garnished <sup>e</sup>: they haue

I 2

escaped

q 1o. 11. 27.

28. 29. 30.

Ob.

a Heb. 6. 4.

5. 6.

Heb. 10. 26.

26. 28. 29.

b 2. Pet. 2.

20. 31.

Ans.

c Mat. 11. 27.

d 1. Cor. 10.

12.

e Mat. 12.

43. 44. 45.

f 2. Pet. 2.  
22.

g Luke. 8. 18  
Mat. 13. 12.  
the 25. 29.

escaped some corruptions in the world, and cast vp their vomit like the dogge, but with a purpose to resume it againe<sup>f</sup>. And so their sanctification by the blood of the Couenant, is onely seeming sanctification. They haue no such thing, as it is euident, where it is written. *whosoever hath, to him shall be giuen: and from him that hath not, shall be taken away even that which he seemeth to haue*<sup>g</sup>. So that it is euident, that whatsoeuer in this kind may bee had and lost, was neuer truely hadde, but onely in seeming.

Thus we haue now scene the excellent estate of Gods children vpon earth, after Iustification by these inward and outward benefits which haue bene named. *This passing Peace, and glorious Ioy, this feruent Loue, and steadfast Hope, this*  
anted

undanted Boldnesse, and freedome  
from reigning sinne, this deepe and  
unsearchable Wisedome, this happy  
fellowship with the Saints in light,  
this powerfull host of Angels, this  
perfect League with all the Crea-  
tures, this Abundance of all good  
things for them and their children,  
this certain Assurance of al such blef-  
sednes for euer. Adde to these those  
gratious promises which are also  
enjoyed euen on earth, and more  
clearly seene in the life to come.  
That such shall eat of the tree of life  
which is in the midst of the Para-  
dise of God. They shall not be hurt of  
the second death. They shall eat of the  
hidden Manna, and shall receiue a  
white Stone, and in the stone a new  
name written, which no man knoweth  
saueing he that receiueth it. They shall  
haue power ouer the nations. And shal  
rule them with a Rod of Iron, as the



vessels of a Potter shall they be broken  
to shivers. Euen as Christ receiued of  
his Father, they shall receiue the mor-  
ning starre. They shall bee clothed in  
white raiment, their names shall not  
be blotted out of the booke of life, but  
shall be confessed by their Lord before  
his Father, and before his Angels.  
They shall bee Pillers in the temple of  
God, and shall go no more out. They  
shall haue the name of God written up-  
on them, and the name of the Cittie of  
God, new Ierusalem which commeth  
downe out of heauen from God, euen  
Christs new name. Yea such as over-  
come shall sit with Christ in his  
Throne<sup>h</sup>.

<sup>h</sup> Reuel. 2. 7.

11. 17. 26.

27. 28.

Reuel. 3. 5.

12. 21.

And all these are yet but  
small tastes, and very little begin-  
nings of that infinite blessednesse,  
which is prepared for the Saints  
hereafter. Yea, albeit if these duely  
weighed they be exceeding great,  
yet

broken yet by comparison, as earst before,  
ued of so say I now againe: They are but  
e mor. as a very small drop of a whole ri-  
hed in uer, a handfull of sand, that is on  
all no the sea shore, the dust of the bal-  
fe, but lance, or a small point of the com-  
before passe of *Heauen*, if we respect that  
ngels. inconceiuable glorious condition  
ple of that abideth for them in *Hea-  
uen*.  
They

en up. This may appeare something plain-  
ttic of ly vnto vs, if wee take a view of the  
meth Scriptures, which doe concerne  
euen that Estate, which are these. *In Gods  
ouer. presence there is fulnesse of loy, and  
n his at his right hand pleasures for euer-  
more<sup>i</sup>. Everlasting life<sup>k</sup>. They shall be  
as the Angels in heauen<sup>l</sup>. They shall  
haue a great reward in heauen<sup>m</sup>. They  
shall shine forth as the Sunne in the  
kingdome of their Father<sup>n</sup>. They shall  
behold Christs glory<sup>o</sup>. They shall  
haue eternall life<sup>p</sup>. An exceeding, and*

14 eternall

ips. 11. 11.  
k Ma. 19. 29  
l Mat. 22. 3 E  
m Mat. 5. 12  
n Mat. 13.  
43.  
o Io. 1. 24.  
p Rom. 2. 7.  
q 2. Cor. 4.  
17.

q. 2. Cor. 4. 17. eternall waight of glory q. Their vile  
 bodies shall be fashioned like vnto his  
 glorious bodie<sup>r</sup>. They shall bee euer  
 with the Lord<sup>f</sup>. They shall haue an  
 incorruptible Crowne<sup>s</sup>. A Crowne of  
 Righteousnesse<sup>t</sup>. An inheritance in-  
 corruptible and vndefiled, that fadeth  
 not away, is reserued in heauen for  
 them<sup>v</sup>. They shall haue the Crowne  
 of life<sup>u</sup>. When he shall appeare they  
 shall be like him, for they shall see him  
 as he is<sup>w</sup>. They shall haue heauenly  
 bodies, yea incorruptible, glorious,  
 powerfull, and spirituall, for they  
 shall beare the Image of the Lord of  
 heauen<sup>y</sup>. Adde to all this, that they  
 shall inherite the kingdome prepared  
 for them from the foundation of the  
 world<sup>a</sup>.

And is not this wonderfull bles-  
 sednesse, which is reserued to be re-  
 ueiled in the last times<sup>b</sup>? What  
 should be more said to expresse it,  
 and



and wee are plainly taught that it  
doeth not yet appeare, *what wee*  
*shall bee* : Yet by these Scriptures  
we may take a view a farre off, and  
see as in a glasse darkely the infinit  
glory, and most happie condition,  
which shall then bee enioyed : by  
these we may know in part, the ex-  
cellency of our condition then :  
how vile and base soeuer, it is este-  
med in this Life. As to liue euer-  
lastingly in such a *Paradise of Plea-*  
*tures* ; to be at Gods right hand, to  
enioy his presence, and in his pre-  
sence *perfect Ioy*. It is a great pri-  
uiledge to stand before an earthly  
Prince, and to solace our selues fa-  
miliarly with the Kings of this  
world. Oh what then wil the estate  
be, to such as shall stand before the  
King of Kings: and Lord of Lords:  
nay which is more, shall be feasted  
by him ; yea, and he himselfe shall  
gird

c 1. Io. 3. 2.

d *Luc. 12.*  
37.

e 2. *Chron.*  
9.7.

gird himselfe, and serue thee d. Oh  
happie are the people that bee in  
such a case, yea blessed are the peo-  
ple whose God is the *Lord Iehouah*.  
Could the *Queene of Sheba* say to  
*Salomon*, happy are thy men, and  
happy are these thy seruants which  
stand before thee continually, and  
heare thy *wisedome* e. What shall  
we say that doe not onely heare a  
report of such a glorious King, and  
such happy seruants: nay more  
such a louing Father, and such blef-  
sed children: but we know it to be  
trueth, yea the one halfe of it: nay  
the least iot of it, not one part of  
many 100000. can possibly be dis-  
couered. Is it a small thing said *Da-  
uid* to be a kings son in law, is it a  
small thing may it be truly said to be  
as the Angels in *Heauen*: to receiue  
that infinite reward: to shine as the  
Sunne in Gods Kingdome eter-  
nally? were *Salomons* seruants hap-

d. Oh py that heard his *wisedome*, and  
 bee in awe his *Glory*? and shall not those  
 e peo- be happy that shal behold the glo-  
 bonab. ry and maiestie of Christ: and that  
 say to eternally; yea enioy themselues an  
 , and exceeding waight of Glory, when  
 which they shall bee fashioned like vnto  
 , and Christ *Iesus* himselfe: and beare  
 t shall his image: hauing *Spirituall*, pow-  
 eare a erfull, *Glorious*, *Incorruptible*, and  
 g, and *Heauenly Bodies*: crowned as Kings,  
 more and possessing a perpetuall *King-*  
 n blef- *dome* prepared from eternitie for  
 to be them to inherite; yea, me thinkes  
 : nay I clearely see as great a difference  
 art of betweene the best estate, of the  
 e dis- most happy man vpon earth, and  
 d Da- this estate in *Heauen*, reserued for  
 is it a the Saints: as there is between, a  
 to be man alone in the midst of a  
 ceiuie mightie storme, beaten vpon with  
 s the tempestuous winds in a very darke  
 eter- night, farre from any succour, ter-  
 hap- rified

*Similitude.*



*Similitude.*

rified with terrible thunderings,  
and scorching flashes of fearefull  
lightnings: yea compassed round  
with Diuels. And another man  
in the midst of a strong Citie,  
in a faire house with great lighes  
in a bright day, well attended on  
by comely waiters, in the compa-  
ny of his beloued friends, at a roy-  
all table well furnished with all  
sortes of dainties, hauing a most  
melodious Harmony of the best  
Musicke: being in perfect health of  
body, and of a sound minde. Here  
is great difference betweene these  
two conditions: yet is the estate of  
men on earth, and the Saints in  
heauen farre more different: yea  
the estate of Gods own deare ones  
is so different here, and hereafter:  
that when they haue gotten all the  
priuiledges before mentioned, yet  
they differ farre more then a child  
in

in his mothers wombe yet vn-  
borne, and a man in his perfect  
age, and full strength: & yet great  
is the difference betweene these, if  
we consider the weakenesse of the  
one, the strength of the other; the  
ignorance of the one, and the  
knowledge of the other, the darke-  
nesse with which the one is com-  
passed and enclosed; and the light  
with which the other is comforted  
the solitarinesse of the one, and the  
multitudes of companies the other  
enioyeth? *Oh blessed estate, happy  
life, glorious condition, for which we  
waite; It is no wonder then that the  
Saints groane for it, and wonderfully  
desire it<sup>f</sup>.* Yea hereby we see that  
all the hardnesse they endure, the  
tribulation they goe through, the  
afflictions, and persecutions, and  
fiery trials they passe, the shame  
and torment they suffer: all the  
distres-

f 2. Cor. 5.

1.2.

Rom. 8. 23.

distresses, necessities, stripes, imprisonmentments, tumults, labours, watchings, fastings: may be termed iustly light and momentany, in comparison of this exceeding and eternall waight of *Glory*, which Gods children shall obtaine. To conclude, let vs with all sobrietic praïse God, that such an estate is prepared for vs: and not prie too farre, what estate it is, or shall bee? *For secret things belong to the Lord our God: but those things which are reueiled to vs and to our children for ever a.*

a Deut. 29.

29.

Now followeth to bee shewed, where these *Pleasures*, and this fullnesse of *Ioy*, with al that hath beene mentioned, and more then can possibly bee exprest: where or in what place this shall bee enioyed? This is very euident by the Scriptures, that it shall bee aboue the *Heauens* which our eyes doe behold



hold, and not vpon Earth: as some doe dreame; and that it shall be aboue, let vs consider these Scriptures, which as so many witnesses doe all testifie this *Trueth*: That whereas our Lord saide to his Disciples. *I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you to my selfe: that where I am, there ye may be also*<sup>b</sup>. Also, this is witnessed by our Lords glorious Ascension, where it is written. *After the Lord hadde spoken vnto them, hee was receiued vp into Heauen, and sate at the right hand of God*<sup>c</sup>. Also, it came to passe while he blessed them, hee was parted from them, and carried vp into Heauen<sup>d</sup>. Adde to this, That when many were gathered together while they beheld, he was taken vp, and a cloude receiued him out of their sight<sup>e</sup>. Also it

<sup>b</sup> 1. Iob. 14.  
3.

<sup>c</sup> Mar: 16.  
19.

<sup>d</sup> Luc: 24.  
51.

<sup>e</sup> Act: 1. 9.

f Act. 3.20.

21.

g Act. 7.55.

56.

h Io. 17.24.

it is written: That the heauens must receiue Christ, until the time of restitution of all things, which God hath spoken by the mouth of all his Prophets since the world began<sup>f</sup>. Also, Stephens glorious vision, when being full of the holy Ghost he looked vp into heauen, and saw the glory of God and Iesus standing at the right hand of God. And he said, behold I see the heauens opened, and the sonne of man standing at the right hand of God<sup>g</sup>. By these Scriptures and many more it is euident, that our Lord ascended vp from earth to heauen. And hee hath said that where he is wee shall also bee, as it appeareth where it is written, that he saith, Father I will that they also who thou hast giuen me be with me, where I am, that they may behold my Glory which thou hast giuen me.<sup>h</sup> Also, The dead in Christ shall arise first, then wee also which

which are alue, and remaine, shall be caught vp together with them into the clouds, to meet the Lord in the Aire, & so we shalbe euer with the Lord. <sup>i</sup> Also our Lord said vnto the thiefe on the Crosse; To day thou shalt be with me in Paradise. <sup>k</sup> This Paradise (Paule speaketh of) & tearmeth it also the Third Heauen, or place of Blessednes, as it is writtē, where he saith, I know a man in Christ, about fourteen yeares ago, whether in the Body, I cannot tell, or whether out of the Bodie, I cannot tell God knoweth, such a one caught vp into the third Heauen. And I knowe such a man, whether in the body, or out of the body, God knoweth, how that hee was caught vp into Paradise. <sup>l</sup> So Elisha went vp by a whirlwinde into Heauen. <sup>m</sup> And let vs call to minde the saying of our Lorde to Marie, when she drew neer to him, at his Resurrection, Iesus saith vnto her,

<sup>i</sup> 1. Thess: 4.  
17.

<sup>k</sup> Lu: 23. 43

<sup>l</sup> 2. Cor. 12.

2. 3. 4.

<sup>m</sup> 2. Kings,  
2. 11.

K

her,



*m Io. 20. 17.*

her, Touch mee not, for I am not yet ascended to my Father: but goe to my Brethren, and say vnto them: I ascend to my Father, & to your Father, to my God, and your God. <sup>n</sup> This is most plaine, where the Church groanes, desiring to be cloathed vpon with *her* house, which is from Heauen.

*o 2. Cor. 5.*

o Also, our Conuersation is in Heauen, from whence we looke for the Saviour, the Lorde Iesus Christ

*p Phil. 3. 21*

p And so by these Scriptures it is most manifest, that the Hauen of eternall happinesse, and fulnesse of Ioye, is not on Earth, but in the glorious Heauens: yea, aboue the Firmament, which we behold, and that all conceits of men of corrupt minde, that Heauen shall bee enioyed on Earth, are to bee reiected, as most false and Diuellish.

Now it followeth in order, to be shewed, for whom it is ordain

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ed ? This the Scriptures doe  
make manifest, as it appeareth  
where it is written. *That Grace  
and Glory is giuen to such as walke  
uprightly* <sup>a</sup>. Also, *the Righteous  
shall shine foorth at the sunne in the  
Kingdome of their Father* <sup>b</sup>. Such  
as are washed with the washing of re-  
generation, and renewed by the holy  
ghost <sup>c</sup>. Such as repent and be-  
leeue in Christ, as it is written; Re-  
pent, and be conuerted, that your sins  
may be blotted out, when the time of  
refreshing shall come from the pre-  
sence of the Lord <sup>d</sup>. Such as are  
Mercifull, as it is written: Then  
shall the King say to them, on his  
right hand, come yee blessed of my Fa-  
ther, inherit the Kingdome prepared  
for you, from the foundation of the  
world; For I was an hungred, and  
ye gaue me meate: I was thirsty, and  
ye gaue mee drinke: I was a stran-

a *Psal. 84. 11*

b *Mat. 13. 43.*

c *Tit. 3. 5.*

d *Act. 3. 19.*

ger, and yee tooke me in: naked, and yee clothed me: I was sicke, and yee visited me: I was in prison, and yee came vnto me. Then shall the Righteous answer him, saying: When saw we thee a stranger, and took thee in: or naked, and clothed thee: or when saw we thee sicke, or in prison, and came vnto thee? And the King shall answer, and say vnto them: Verily I say vnto you, in as much as you haue done it to one of the least, of these my brethren, yee haue done it to me. And these shall go into eternall life. The poore of this world, as it is written. Blessed be ye poore, for yours is the Kingdome of God<sup>f</sup>. But more plainely, Iacob hath written thus: Hearken my beloued brethren, hath not God chosen the poore of this world, rich in Faith, and heires of the Kingdome which he hath promised to them that loue him

e. Mat. 25.

34.40.

Vers. 45.

f Luc. 6.20.

g Iam. 2.5.

And



ed, and And Paul writeth plainely of this  
and yee in these wordes. Brethren you see  
and yee our calling, how that not many wise  
be Right men after the flesh, not many mighty,  
: When not many noble are called. But God  
ad took hath chosen the foolish things of the  
ed thee world, to confound the wise: and  
r in pr God hath chosen the weake things of  
nd the he world, to confound the things  
y vnto which are mightie. And base things  
, in al of the world, and things which are  
e of the despised, hath God chosen: and things  
ee ha which are not, to bring to nought  
all go things which are <sup>h</sup>. Such as are  
e of the hated and reproched, persecu-  
d be yed, and afflicted here: for these  
domc o s euerlasting life ordained, as  
, I am t appeareth plainely, where it  
n my b s written. Blessed are yee when  
chose men shall hate you, and when they  
n Fait shall seperate you from their compa-  
hich he ny, and shall reproch you, and cast  
e him out your name as euill, for the Sonne

1. Cor. I.  
26.2. 28.

And K 3 of

i *Lnc. 6. 22.*

23.

k *Matt. 5.*

10. 11. 12.

l *Iam. 1. 12.*

of Mans' sake, reioyce in that day, and  
 leape for Ioy: for behold your reward  
 is great in Heauen<sup>i</sup>. Also, blessed  
 are they which are persecuted for  
 Righteousnesse sake, for theirs is the  
 Kingdome of Heauen. Blessed are ye  
 when men shall reuile and persecute  
 you, and shall say all manner of calumny  
 against you, falsely for my sake (saith  
 the Lord Christ) reioyce and be ex-  
 ceeding glad, for great is your reward  
 in Heauen<sup>k</sup>. Also Iames, Blessed  
 is the man that endureth temptation  
 for when he is tried hee shall receiue  
 the Crowne of Life which the Lord  
 hath promised to them that loue him.  
 And to this Peeter assenteth, when  
 he writeth thus, Blessed be the God  
 and Father of our Lord Iesus Christ  
 which according to his abundant mer-  
 cy hath begotten vs againe to a liue  
 hope, by the resurrection of Iesus from  
 the Dead: to an inheritance incorruptible

tib

day, and terrible and undefiled, that faideth not a-  
 way, reserved in Heauen for you,  
 wherein yee greatly reioyce; Though  
 now for a season yee are in heau-  
 nesse, through manifold temptati-  
 ons<sup>m</sup>. Also, It is a righteous thing  
 with God to recompence tribulation  
 to them that trouble you: and to you  
 which are troubled, rest with vs<sup>n</sup>.  
 when the Lord Iesus shall be reuei-  
 led from Heauen with his mightie  
 Angels. Thus it is plaine, that E-  
 uerlasting life is prepared for the  
 righteous or vpright, the regene-  
 rate, or such as haue repented and  
 doe beleue in Christ, the mercifull,  
 the poore, the foolish, weake, and de-  
 spised, the hated, reproched, scorned,  
 persecuted, and troubled ones. Such  
 in a word, as the world knoweth  
 not, but doe basely esteeme and ac-  
 count as the off-scouring of the  
 earth. These being rich in Faith,

m 1. Pet. 1.  
3. 4. 5. 6.

n 2. Thes.  
2. 5. 7.



are those ~~th~~<sup>ke</sup> shall enioy Eternall  
Happinesse in the Heauens.

Obiect.

But some may say you seem here-  
by to exclude all rich, and mightie  
ones, out of this Blessednes.

Ans:

Farre be it. For then should be con-  
demned, *the generation of the Iust*:  
and the Scriptures teach, that wee  
pray for Kings, and all that are in  
Authoritie, and that because

o 1. Tim. 2.1

P v. 4.

God will haue all men to be saued.  
P. That is, not the whole worlde of  
men created, as some peruert it to  
their own destruction: but men of  
all Degrees, Kings, as well as mea-  
ner people, as the Scriptures doe  
make it plainely to appeare, and  
plentifully doe confirme it, that  
fewest great and mighty ones, yea,  
very fewe of them shall be saued.

q Matt: 19.

22. 24.

Psal: 49. 12.

14. 19.

Thus this glorious Estate of the  
Saintes here and hereafter, beeing  
manifest, and for, whom it is prepa-  
red,

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e Iust:  
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red? wee shall see in the last place,  
how long it shall continue. This  
the Scriptures doe clearly shew to  
be for ever, yea, to be Everlasting,  
as GOD is everlasting. For so we  
finde, That their *Fulnesse of Ioy in  
Gods presence, and the pleasures at his  
right hand, are for evermore.* <sup>a</sup> Also,  
*the Righteous is an everlasting Foun-  
dation.* <sup>b</sup> And our Lord himselfe  
saith, *that such as followe him in the  
Regeneration, and every one that for-  
saketh ought for his Names sake, shall  
receyue in this present, an hundred  
fold more with persecutions, and shall  
inherit Everlasting life.* <sup>c</sup> Also hee  
saith againe. *That at the last day, the  
Righteous shall goe away into eternall  
life.* <sup>d</sup> Also, *whosoever belieueth in  
Christ shall haue everlasting life.* <sup>e</sup> Al-  
so, the Apostle telles vs, That our  
light afflictions, which are but for  
a moment, work for vs a farre more

<sup>a</sup> psal. 16. 11

<sup>b</sup> pro. 10. 25.

<sup>c</sup> Mat: 19.  
29.

<sup>b</sup> Luc: 18.  
30.

<sup>d</sup> Matt. 25.  
46.

<sup>e</sup> 1o: 3. 15.  
16. 36.

f 2. Cor. 4.

17. 18.

g. 1. Thess. 4.

17.

h 1. Cor. 9.

25.

i 1. Pet. 1. 4.

k Iam. 1. 12

exceeding & eternal wait of *Glorie*.<sup>f</sup>Also, the same Apo: saith, We shall be euer with the Lord. <sup>g</sup> Therefore it is termed an *incoorruptible crowne*.<sup>h</sup> And an *Inheritāce that fadeth not*.<sup>i</sup>Also, a *Crowne of Life*.<sup>k</sup> By all these and many more it appeareth euidently that the Blessed, and most happie condition of the Saints is *eternall, or euerlasting, Incoorruptible, it neuer fadeth, but abideth for euermore*: Yea, it may bee saide of this for the vnspeakeable comfort of all the *Godly, the poore hated, despised, scorned, reproched, and persecuted members of Christ Iesus*, that their momentany, or light afflictions, shall be recompenced with long and exceeding lardge continuance of happinesse in the *Heauens*: yea, their happinesse, and Comfort there shall haue no end. But when so many thousand yeeres

are



are passed and gone away as there are Starres in the Firmament, droppes of water in the Sea, sands on the Sea shore, grasses on the earth, Leaues in Sommer, haies on the Bodies of liuing Creatures: yea, when an hundred thousand times so many shall bee passed away and gone ouer, yet the ende of the wonderfull Ioyes, and the Pleasures which the Righteous shall possesse, is as farre, as it was at the beginning.

Is it euen so that there is a *Heauen*, that is of old prepared for the godly? and is it so lasting and perpetuall? is the blessednesse so exceeding great? shall this excellent and most glorious estate be enioyed for euermore? Then may Gods adopted sonnes, and his deare children; yea euery redeemed one, may thus solace and comfort himselfe.

*Application.*

selfe. Happy day! blessed houre! yea thrice happie time! that euer I was borne! blessed bee the God that created mee, the parents that brought me vp, the earth that hath borne me, the other creatures with which I haue beene nourished to this ende; But a thousand times more blessed those times that mine eyes were opened, mine heart turned, and my sinnes pardoned. What thanks shall I returne to the Lord for such mercy, such vnspeakeable louing kindnesse! Alasse in what case are my poore brethren and sisters which were created in the same Image, but either liue in such Countries where they vtterly are depriued of all such meanes of Saluation as I haue had; or else liuing in this land where it is: doe vtterly neglect, or wilfully reiect it: oh that they

they did but knowe what *Peace* I  
feele, what *rest* I haue obtained;  
wheras they cannot deny but they  
are tossed vp and down, as a shippe  
with waues in a terrible storme:  
yea they knowe not where to rest  
them, so that they are at their wits  
ende, not knowing what to doe, or  
which way to turne them. Oh  
that they would hearken and heare  
that they might take the same  
course which I haue taken, to ob-  
taine this sweete *Peace*, and *blessed*  
*Rest*. Neither haue I onely such  
*Rest and Peace*, but also my Ioy is *un-*  
*speakeable*, and *glorious*. I haue  
formerly walked in seeming good  
wayes, and haue kindled fires, and  
compassed my selfe with sparkes;  
but euen in laughing my heart was  
sorrowfull, and the ende of that  
mirth was heauinesse. But since I  
haue receiued the assurance of the  
Loue



Loue of God in Christ, I haue  
beene so comforted, for the most  
part, that I haue beene constrained  
to breake forth into singing: yea,  
the high prayses of God haue bin  
in my Mouth, and I haue sung a  
loud vpon my bed, yea night and  
day I haue had *Melody in my Heart*:  
and albeit this hath sometimes  
beene lesse then at other times; yet  
when I haue searcht my selfe duely  
and found out the cause: and haue  
sought it againe diligently, by fa-  
sting, watching, and prayer: it hath  
returned with great aduantage.  
And besides this, I am so rauisht  
with the *Loue of Christ*, that I can  
truely say, my soule loueth him:  
yea, I account all things dounge,  
yea filthy and loathsome. I desire  
so much to bee with him which is  
best of all: yea many times I doe  
groane earnestly in this Taberna-  
cle:

cle : willing to bee absent from it,  
and to bee present with the Lord :  
Oh how easie is his yoke vnto mee  
now , and how light his burden,  
his Commandements are no longer  
griuous, but they are become  
the *loy* , *and reioycing of my heart*;  
whereas sometimes I was obsti-  
nate , and rebellious , and onely  
what I did , was compelled by the  
terrors of God which made mee  
affraide : and when I was reproc-  
ued for swearing, lying , breaking  
of the Saboth , neglecting vtterly  
the worshippe of God, and such  
like, it makes me to blush in secret:  
when I doe but thinke of my folly,  
and ignorance , with these I also  
am stayed to depend vpon God in  
all trialles , and to waite for an is-  
sue : yea , I can beare any thing  
through the *sweete Hope*, and blef-  
sed expectation of a good ende  
which

which the Lord will make : yea, I am not asbamed of the Gospell of Christ, because I can waite for the Saluation that it bringeth. Besides these, I haue such wonderfull Boldnesse, as cannot bee expressed with Pen, whereas before the shaking of a leafe, would put me in feare : and great men would affright me with their high wordes. But now I feare them not, for I knowe they shall die and fade as grasse : neither can the greatest oppressor touch one haire of my head for hurt. As for death, it is swallowed vp in victory, by my Lord Iesus Christ. And whereas formerly I was ledde violently to the committing of sinne, and lust did raigne in me: yea sinne had dominion ouer mee, and I like a base Captiue, bound hand and foote, not able to resist, did yeelde the seruice of my members to sin:  
yea



yea had not God in his abundant  
mercy holden mee, I had broken  
foorth into all foule finnes. But  
here behold the wonderfull mercy  
of God! and vnspeakeable louing  
kindnesse! I haue gotten the victo-  
ry through our *Lord Iesus Christ*.  
Yea I can with comfort say; O  
*Death where is thy sting!* Yea, I liue  
*no more, but Christ Iesus liueth in*  
*mee.* The strong man is cast out,  
and the stronger hath taken posses-  
sion neuer to be dispossessed. I am  
now his Freeman, he hath resisted  
the Diuell, crucified the flesh, and  
ouercome the world for me. Yea,  
olde things are passed away, and  
all things are become newe, and I  
knowe my selfe to be in Christ, by  
that I am a newe creature. And  
when I take a viewe of my *Folly,*  
*and ignorance,* how brutish I haue  
beene, it doeth euen couer mee  
L with

with blushing, and shame : and when withall I doe call to minde, what *aboundance of wisdom* I haue obtained since Christ became my *wisdom*, yea when I consider Gods wonderfull liberality, in opening to me his treasury of *wisdom and knowledge* : and bidding mee aske what I will : this doeth many times amaze me, and wonderfully astonish mee, that so vile a person as I am, should be trusted with *Treasures of such value, and Pearles of such price* : I doe thinke thus with my selfe, what am I ? that I should be so regarded, as that my mouth should be made a Well of Life ? my lippes should know what is acceptable, that they should feede many : and that other should seeke the Lawe at my mouth ? That such *wisdom and Spirit* should be giuen me, that all  
mine

mine aduersaries should not be able to gainsay, or resist; oh blessed be my God for euermore! oh let my tongue neuer cease to sound forth his prayses, and to tell of his louing kindnesse from day to day. And when I looke without me, me thinkes the *Communion of Saints* doeth rauish me, the *feruent Loue*, which we haue amongst our selues, whereas I was once a *companion of Murderers*: such I meane, as vnadvisedly would breake out into *anger, wrath and rage, disclose secrets, breake couenants, carry tales to shedde blood*, amongst whom, though I sometimes blessed my selfe, yet was my condition fearefull, for I could expect nothing but death euery day, such was the vncertaintie of any staiednesse in their familiaritie.

But now I am a *Companion of the*



*Sonnes of Peace*: All my Familiars are *Peacemakers*, wee are one an others *Keepers*, *Many wholesome exhortations*, *Louing instructions*, and *Amiable reprooffes*, doe passe betweene vs.

Manie are the scruent *Prayers*, we put vp one for another: yea, all that wee haue, we account not our owne, in one anothers necessitie.

Our Loue is not in word, and in Tongue, but in deed, and in Truth It is continually increased, and doeth daily Flourish: Oh what comfort is it to meete in great Assemblies, in the time of *Peace*; to heare the Word! break Bread together! and to ioyne in heartie prayers and praises to our louing Father! Also, I now doe plainly see, that we haue *more with vs, then against vs*; For I was wont to consider of the multitude of wicked men in the world,  
and

and how they bandie themselves,  
and conspire against the Saintes,  
but now I see their attempts are ex-  
ceeding weake : for wee haue our  
Seate on high, and are compassed  
round, with a *wall of Fyre* : yea, the  
*Angels of God, as Chariots of Fire, and*  
*Horses of Fyre, doe compasse vs round*  
*continually* : Yea, they also beholde  
our Fathers face in Heauen, readie  
to execute vengeance on our ad-  
uersaryes, and to beare vs in theyr  
hands, that wee hurt not our foote  
against a stone.

Besides all this, the Creatures  
were at enmitie with me, *the Sunne,*  
*Moone, and Starres, in theyr courses,*  
the Earth would haue swallowed,  
the Water drowned, the Fire con-  
sumed me : yea, the Winde would  
haue throwne downe Trees, and  
Houses vpon mee : the very stones  
of the Fielde were at oddes with

mee, the Beasts, Fowles, and Creating things at variance.

The Corne, Wine, and Oyle, these did(as it were)disdaine or refuse to yeeld me strength: whereas now on the contrarie, the sweete Familiaritie which is betweene vs, is exceeding great.

The Sunne will not hurt me by day, nor the Moone by night: the *Heauens*, doe as it were smile vpon mee: the Fire warms me: the water yeelds me moysture: the Earth habitation: the Ayre, refreshing: What shall I say? Mee thinkes, *I see the Fire comming from Heauen:* the Water preparing, the Earth opening wide her mouth: the Ayre threatning: yea, all the Creatures mustering themselues: and in continuall readinesse, to execute vengeance vpon such, as shal euer dare to touch me for hurt.

And



And all these are accompanied with aboundance, of all necessities for my selfe and my children: and whereas before I was in continuall want, in the midst of plenty: and euer caring for more, though I had enough: Now haue I abundance of all thinges with great Contentment: that hundredfold gaine by Godlinesse, yea, I can truly say, I can be abased, and I can abounde, I haue learned in what estate so euer, therewith to be content. Yea, I know that I shall neuer want any thing that is good: neyther shall my children beg their bread.

And when to this I can adde the sure continuance of this estate, and doe knowe that I shall neuer be remoued, neither is my estate subiect to Change: but I shall increase, not decrease: growe, not dye: goe forwards, not backwards, flourish,

decay; and that I am in Christ, as stable, firme, and vnmouueable, as God is stable, firme, and vnmouueable, this doeth so rauish me with comfort, that it drawes teares from mine eyes. I cannot but *reioyce exceedingly*. And yet further, when I thinke on my estate to come, at that day, which will be a dreadfull day to the wicked. I finde that all this which I haue cald to minde is very little, yea scarce a handfull of the whole sand of the Sea, in comparison of that blessednesse then to bee receiued. Then when our glorious Lord, the Lord of Glory, shall descend from Heauen with a shout, with the voyce of an Archangell, and which the Trumpe of God: when hee shall come most gloriously, in his owne Glory, his fathers Glory, and the Glory of all his holy and mightie Angels:  
atten-

ded with tenne thousands of his Saints in flaming fire to be glorified in them. When he shal sit vpon the throne of his Glory, and all nations shal bee gathered before him, and he shal seperate them one from another, as the shepherd diuideth his sheepe from the Goates: and hauing set the sheepe on his right hand; then shal this King of Glory, say vnto them on his right hand: *Come yee blessed of my Father, inherite the Kingdome prepared for you, from the foundations of the world,* Then shall I with the rest of Gods redeemed ones, passe away with great triumph, and in a glorious manner, enter *those beauenly Mansions*, to take possession of *my euerlasting habitation*. There, *I shall see God face, to face*: Yea I shall know him, euen as I am known: Then shall I be like him, for I shall see



see him, as he is. And when this my corruptible body hath put on Incorruption: and this Mortall body hath put on immortalitie: then shal be fully and perfectly brought to passe, for mee and all the elect, that which before was truely beleued. *That death is swallowed up in victory.* And will not this bee a wonderfull and most glorious estate! when I shall shine foorth as the Sunne in his greatest glitter: and most glorious brightnesse? when I shall bee as the *Angels in Heauen*, alwaies beholding the face God, *where I shall haue no companions but glorified Saints, and blessed Patriarches, holy Prophets, glorious Apostles, triumphing Martyrs, chaste Virgins, louing Angels!* Where I shall haue plentie without want, health without sicknesse, honour without disgrace, peace without trou-

trouble, strength without weaknesse, courage without feare, loue without hatred, ioy without sorrow, light without darknesse, beautie without deformity, safety without danger; knowledge without ignorance, life without death, all good without any euill: Yea this blessednes is so great, that the more I conceiue of it, the shorter I come to comprehend it. Yea if it were possible that the glory and excellency of the meanest Saint in heauen, were to bee known vnto the Sons of men, it would rauish them so, as that there would remaine no spirit in them: so wonderfully would it astonish and amaze them, oh how blessed then is my condition! may a child of God say; *That of one so poore, I shall be so enriched: of base, I should become so honourable; of despised, so respected: of deformed,*  
*so*

*so beautifull, so oppressed, persecuted, and afflicted: so free, so glorious and triumphant a Conquerour!* And am not I then in a most blessed condition, hath not God dealt richly with me? by whose spirit I am perswaded firmly of such *Happinesse*; of which I haue already tasted abundantly? yea my present condition, if there were no other, I would not exchange with the Crownes of all the Kings in the world: so bountifully hath God dealt with mee, yet I must confesse, that the time was I could not conceiue of *Happinesse*, at all, in *this Life*: which now I so plentifully enioy, and so surely hold, as that I knowe all the powers of Hell shall neuer preuaile against me: oh how hard a thing was it to mee in former times, in blind times of my *Ignorance*: to be mooued to *Repin-*  
*dance,*



tance, it was exceeding harsh vnto me: but now blessed be God, I am so well acquainted with the rich inheritance of the Saints in light, that if *Repentance* were againe to bee taken vp, though it were a thousand times more difficult then it was, yet could I vndergoe it, for the happinesse which I doe already enioy: how much more for that fulnesse of happinesse, *which I shall enioy in the Heauens?* Neither doe I any longer meruaile as I haue done; why the Saints haue so willingly vndergone such sharpe and fiery trials as they haue done: yea, haue gloried in them, and accounted it all Ioy when they haue fallen into diuers trials; or, why the Prophets, and Apostles, and other Preachers of *Righteousnesse*, before and since haue cryed so earnestly for *Repentance*: and doe daily prouoke to repent,

pent, and turne vnto God; For surely they haue knowen, and do know perfectly, that such a blessed condition will followe, not onely in this Life, but in that which is to come. And to conclude, let me be heard amongst my Countreymen. Sticke not at *Repentance*, what if it fill your hearts with sorrow, your head with care, your eyes with teares, your chambers with complaints, yet I know, and you shall finde a recompence euen here: yea, and a full reward hereafter. The Lord open our eyes that we may see, and our eares that wee may heare, and our hearts that we may vnderstand; for certainly this is trueth which is here laide downe, for the God of trueth hath spoken it in his owne wordes.

And so desiring a blessing vpon your reading: as I found vpon my

my selfe writing; iu that God made  
me an able Minister of the truth, &  
faithfull disposer of what I know,  
d doe yet vnderstand: for your  
good, and desiring that the Church  
may be built vp, & the Gospell flo-  
rish, that Sathan may be disaduan-  
taged, our aduersaries conuerted,  
trueth maintained, loue euery  
where encreased. I doe ende, ascri-  
bing to our God all glory, honor,  
power praise, thanksgiuing, might,  
maiestie, wisdom, riches and  
dominion by Iesus Christ  
now and for euer-  
more.

**F I N I S.**